THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

Everywhere people are feeling depressed, caught up in the routine of living. Life seems to revolve like a ruthless machine.

Rich and poor alike desire contentment. The prince as well as the peasant looks for some peace of mind; all wish for a steadier beat of the heart emotions. Many ask: "What's the matter with us?"

Someone throws out a feeler: "Man does not live by bread alone."

"How, then?"

"The Kingdom of God is within you. The secure Refuge is your own heart. The Peace born of understanding can unfold in your own mind."

Such an answer puzzles some. It is dismissed with a good-natured shrug by the great majority. A few listen, pause, gaze quietly ahead, begin to reflect and then turn to inquire. Who says that the kingdom of peace and prosperity, of repose and rest, of contentment and understanding are within man? It sounds familiar, sounds authoritative, but whence this idea and what does it mean? This inquiry is the beginning of wisdom. If the search for the first answer and its meaning is pressed, ere long one comes upon the truth that not a single Teacher only but the Sages of all times have asserted this answer to be true.

"Look inward, thou art Buddha." (*The Voice of the Silence*, p. 29)

"The Kingdom of God is within you." (*Luke*, XVII. 21)

"The Kingdom of God is Righteousness and Peace." (*Romans*, XIV. 17)

"Self is the Lord of self; what higher Lord could there be?" (*Dhammapada*, V. 160)

"The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul." (*Bhagavad-Gita*, XIII. 22)

"This Soul of mine within the heart is smaller than a grain of rice, or a barley corn or a mustard seed, or a grain of millet, or the kernel of a grain of millet. This Soul of mine within the heart is greater than the earth, vaster than the atmosphere, higher than the sky, encompasses the entire

firmament. Containing all works, all desires, all odours, all tastes, the whole universe is this Soul in the heart." (*Chandogya Upanishad*, III. 14. 2)

And in another Upanishad the Soul is compared to a tree in which birds nest—our thoughts and feelings, our words and voices, our impressions and expressions.

Our Soul-in the heart is a Being within our being. Our heart is a living entity and an intelligent one; but within its innermost recess is another Person, another Being with its own life and its own intelligence. That Being is divine in its powers. We do not know the true nature of our heart, for we have not been told or taught about it by priest or teacher. The bodily heart is a symbol of life, every throb of which tells us that we are alive; the throb stops and others say that we are no more. Modern knowledge tells us of the valves and chambers of flesh, the pumping of the blood in and out by the heart.

Sages spoke of the Heart as the seven-petalled lotus, the *Saptaparna*, the Cave of the Buddha. They have further said that the Heart has seven brains. The physical heart is the King of the physical body and it is said that in that heart is a spot which is the last to die. But the Heart of the heart is the Kingdom Divine of the Thinker, the Compassionate One, the Inner Being, the Shining Ruler, the Raja whose Power is Peace, whose Strength is Sacrifice. The body can live on "by bread alone," but Man cannot. The body lives in a city, a country, an Empire—an earthly kingdom which fatigues us and wears us out—and in the progress of time the heart of the body dies. But Righteousness and Peace, Lordliness and Strength, Enlightenment and Glory are of the Kingdom of the Spirit in the body.

This is the first lesson—to learn and to feel—that there are two Kingdoms, one without; one within; in Earth's Kingdom we toil for bread and often fail; the inner Kingdom can provide us with Righteousness and give us light where we now see but darkness; it can bring us intimations of immortality when here we are certain only of death. Here we see only the unreal while we aspire to see the True revealed. We live surrounded by shadows cast by myriad men and feel the darkness enveloping us, fold after fold. What did Jesus mean when He said to His Chelas, "Ye are the light of the world"? What did the Enlightened Buddha mean when He said to His Apostles, "Be ye lamps unto yourselves"? What do these statements mean to us? Are they meant for us?

SHRAVAKA

15th February, 1952.

THE CHINESE DRAGON—A MYTH AND AN EMBLEM

[Our learned contributor, **Dr. Juan Marin,** who represents his country, Chile, at the Indian capital, is not only a diplomat but also an educationist, a scientist and a highly distinguished poet, essayist, dramatist and fiction writer, with no less than 35 books to his credit, well-known throughout Spanish America. He has assembled here a wealth of facts and legends bearing on the Dragon and its symbolism.—ED.]

Myths are, in origin at least, creations of man's imagination which, for some unknown reason, were at some time projected on to the heavens; they may be then transferred to the heavenly bodies and their enigmatic phenomena.

OTTO RANK, *The Myth of the Birth of the Hero.*

Myth is the poetic and pictorial description of a super-historical reality.

TOYNBEE.

Of all the cultural treasures of China's long history, the Dragon myth is the most fascinating one. Its origin is probably governed by the general rules of psycho-analysis laid down by Freud, Jung, and others. But our intention is not so much to make an exhaustive analysis of this theme, but rather to make a few notes on this remarkable symbol.

Symbolical expression is the first and most instinctive psychological manifestation. Descriptive powers, syllogisms and mathematical accuracy only appear very late in the development of the human mind. Symbols, when they become systematic and endowed with a certain constancy, have a tendency to become myths. A dream, or the phantasms of a neurotic, do not constitute symbols, for they have no permanent identity. Man's mental processes have varied surprisingly little since the beginning of time: the symbolism of one of Shakespeare's lines, or of a verse by Blake, is substantially similar to that contained in Chuang-Tsze, Sophocles, Isaiah or St. John's Gospel.

The psychological importance of a symbol does not depend on the physical image it represents, but rather on the relationship which it expresses between the Universe and the microcosmos. A symbol is therefore always a physical projection of a psychic element. Those great myths which play such a tremendous part in the history of mankind do not exist as such anywhere, either among the stars or in the deep seas; and yet they are not mere abstractions, phantasms of the Unconscious. Their "real" existence is conditioned by a direct relationship, a "projection" of the world of thought on

the physical universe. Myths serve to shed light on the meaning of symbols: Greek adepts, when initiated into the Orphic Mysteries, could understand the symbolism of the ceremonial only if they knew beforehand the myth of Zagreus devoured by the Titans. Symbols derive their strength and life from their contact with myths: the appearance of a symbol gives rise in the mind to associations of ideas which give reality to myths. Such is the interaction of myths and symbols.

Two classes of intellectual workers were the special keepers of Man's heritage of myths: the astrologers (including soothsayers and interpreters of dreams) and the alchemists of all kinds. Both seek the same objectives by different means. It is said in the *Book of Transformations* (*Yih-King*, the oldest Chinese book):—

> Scrutinizing the stars or studying the laws of the earth, Man may be able to understand the meaning of things otherwise apparently unintelligible and mysterious.

This is precisely what we shall do when we study the Dragon symbol, searching in the skies and in the bosom of the earth for the meaning of this symbol, so ancient and constant as to constitute one of the oldest human myths.

In China, as elsewhere, alchemists worked with the same purpose as astrologers, but from different points of view. The alchemist pinned his faith on the perfectibility of human nature. He created a system of "sublimation" and "refinement" of bodies which have the same signs as man's substance, and endeavoured to restore the soul to its primary substance. His methods were based on the law of analogies, for the alchemist did not work scientifically in the modern sense of the word: he worked through symbols, which are the means of expression of man in his dreams, of the artist in his works and the prophet in his revelations.

Man was only the reflection of the "Master Mind" in the skies. In the pattern of the stars he had perceived, from a very remote time, a great symbol: the Dragon, Guardian of the Pole, playing with the Mystic Pearl (the North Star).

"Draco," the Constellation of the Dragon, appears to rotate around the seemingly fixed axis of the terrestrial Pole: the centre of the Zodiac, which is the centre of the solar ecliptic, appears to be permanently caught between its claws.

The signs of the Zodiac are generally considered the oldest of human symbols, so much so that it is impossible to ascertain their original meanings. The same may be said of the names of the constellations. And among them, that of the Dragon is one of the most significant for, like the serpent, it is a "dual" symbol, celestial and demoniacal at one and the same time. This ambivalence makes the Dragon one of the keys to universal alchemy and astrology: it passes from obscurity to light, and from the waters to the

heavens, even as the human soul yearns to do.

The Dragon is the monster guarding the entrance of the cavern where the Beauty—the human soul—is imprisoned. Gods and heroes of mythology fight and conquer the beast, and thus gain the much-desired trophy. Psycho-analysis, by shedding light on the complicated mechanisms of the psyche, and on the ambivalence of love-fear, angelic-infernal and divine-human nature has helped us to understand why the Dragon, who was supposed to "devour the sun" during the eclipse, was also identified by the astrologers of old with "central life," power, energy and light in the Sun-Moon-Earth equation. It is said in the Kabala: "The celestial Dragon towers above the Universe like a King on his throne."

The Dragon dominates all the Twelve Signs of the Zodiac. The fixed stars around the North Pole appear to be guarded and surrounded by Draco, which is the central character of the road which the planets cross. The "head" of the Dragon marks the point where the lunar ecliptic crosses the sun's orbit in the north, and its "tail" marks the point where it crosses it in the south.

In the constantly revolving universe, the Dragon appears as a fixed and dominant feature. Like a spider, it seems to control the invisible threads of the stars and planets from its position in the heart of the Zodiac, that is, the area where the Sun and the Moon appear to move, when seen from the Earth. As a European alchemist (Vaughan) wrote in the 17th century:—

I am the old Dragon, omnipresent on the Earth's surface, I am father and mother, old and young, weak and powerful, visible and invisible, heavenly and earthly, lowest and highest: Nature's laws are often inverted in me: I am dark and shining, known to all, and yet I am no one.

The planet Mercury crosses the orbit of the North Star four times a year. The head of the constellation of the Dragon—at its zenith or at its nadir—marks alternately the approach of the two annual solstices. The Dragon links the regular and visible movement of the planets within the Zodiac with the imperceptible movement of the fixed stars; in the same manner, its psychic "image" links the "ego" of the psycho-analysts with the "It": generation and life with destruction and death.

In the Orphic and Mithraic myths, a Man-God is represented as born from the shell of a "cosmic egg," like "Pan-Ku" of the Chinese Genesis. This egg was laid and hatched by a winged serpent of the skies, the same one which dominates the two lesser serpents: the constellations of Hydra and Serpens.

The alchemists believed that if a serpent swallowed another serpent, it turned into a Dragon, and that if it swallowed fire, it turned into fire. A male Dragon which devoured

a female one gave birth to a Phœnix, symbol of resurrection and eternal life.

On the eve of Resurrection, YANG begins a new cycle: the lunar period of the year ends and the solar one begins: the Mithraic fire is rekindled from its own ashes just before it becomes extinct. The Sun crosses the equator and comes to the northern hemisphere. And with it are reborn Dionysos, Osiris, Proserpine and Attis-Adonis, all the gods of the Mediterranean who emerge from their legendary tombs.

Alchemists and astrologers scrutinize the heavens, the first near their test-tubes, the others from their terraces: they see the Celestial Dragon crucified on the starry cross with his head pointing east and his tail west, while the zenith appears to cross his heart like a lance.

In their primitive laboratories, the alchemists made sacrificial offerings in honour of the Dragon and purified mercury which, on sublimation, was expected later to produce gold. They had in their hands the quivering mercury, representing the human soul: their one single purpose was to restore this soul to its original purity before the Fall, *i.e.*, to turn it into gold. The Dragon, who, in the form of a serpent, was the original tempter of the first human couple, gives us the key to the Fall. *L'Œuvre Royale de Charles VI* says that the Dragon is the Sun and his wife is the Moon, great with child by the Sun. As Hydra, or in his own form as a dragon, he brings about the fall of man in many myths, from the Persian to the Siegfriedian. But redemption and resurgence are also contained in the ambivalent myth: the serpent develops powerful wings and the fishes climb to the skies and become stars. This is the only explanation for the mysterious words which St. John the Evangelist puts on Christ's lips: " ...as Moses lifted up the serpent in the desert, so shall the Son of Man be lifted up. "

In China, the constellation Pisces is called the Dragon, and the same character serves to write "Sturgeon" and "Dragon." According to Chinese belief, every year, at the spring equinox, the fishes are turned into stars. In the Chinese calendar (which is a lunar one) there is a crucial moment, exactly in the middle of the second Moon of the year, when the Sun sinks below the horizon and the Moon emerges from the other side, followed by the constellation of the Sturgeon (Pisces). This is the beginning of the YANG period, embracing spring and summer: it is the period of sunshine, heat, harvesting, flowering, masculine strength, etc. Migratory birds reappear, and the Chinese of old believed that they had been " metamorphosed " during the winter (the pheasant became a serpent). Equilibrium between YANG and YIN is represented by the sign *" ling "* which also serves to denote a tortoise, a unicorn or a sturgeon. This fish has served since remote times to represent the YANG principle, and as a symbol of Imperial Power or as an amulet to main-

tain the balance of YIN and YANG in palaces and mansions.

The oldest Chinese texts speak of a fish that could fly, and jumped up the river, ascending steep rapids. This was the sturgeon, which was believed to turn into a Dragon when it reached the source of the rivers. In Shen-si (North-West) there are some rapids called Lung Men, or the Door of the Dragon, near which may still be seen the ruins of the great temples and monuments erected by the Wei and T'ang Emperors, during whose reigns Chinese religious feeling reached unexampled heights.

The Imperial sturgeon of China, called *Wei*, leaves its winter quarters during the spring equinox, and leaps up the river towards the Dragon Gates, in the same manner in which the salmon does in other countries. When the autumn equinox comes, according to a famous writer of the Han period, "the Dragon comes down from the skies and buries himself in the deep," and the stars return to the sea in the form of fishes.

The Sturgeon constellation is thus composed of fishes which have been turned into stars: its appearance coincides with the first rainfalls and the swelling of the rivers, when the Emperors used to offer sacrifices to the Lord of Heaven (Shang-Ti) and sailed in barges to the Temple of the Ancestors (Tai-Miao) to pray for a good crop.

Taoism, the religion of Nature seen from the angle of Magic, chose water as the symbol of its philosophy and the Dragon as the emblem of its mythology. The Dragon is the secret power behind the transformation of the waters and the clouds, the force which is constantly moving and stimulating, the creative force of nature. Taoism, which proclaims that immortality is the result of constant transmutations, regarded the Dragon as the ideal emblem of life eternal and of its periodic mutations. This has been beautifully expressed by the great masters of Taoism: Chuang Tsze, Lieh-Tsze and Huai-Nan-Tsze.

The first alchemists were adepts of Tao, and lived solitary lives in mountains and caverns: they were magicians, initiated into all the secrets of herbs, stars and metals. As the Tao doctrine spread near to the cities and even the palaces, it became organized as an Order; alchemy then passed from the cavern to the laboratory. A closed brotherhood was thus born and a "sealed" language was evolved which could be understood only by the initiated.

The magician Li Chao-chung, Counselor of the Emperor Wu-Ti (140-86 B.C.) wrote:—

> I know the secret of the transmutation of mercury into gold. I can climb on to the flying dragon and ride on it to the Nine Winds of the Earth. I can ride a gull and climb the Nine Roofs of Heaven.

Nearly all the expressions in this fragment are kabalistic. The Dragon symbolizes various things, chiefly

the YANG principle of Nature. The Green Dragon, or White Tiger, was the YIN principle.

Chinese alchemists were generally astrologers too. They divided the heavens into four regions: Eastern Quadrant or Blue (green) Dragon; Northern Quadrant or Black Turtle; Western Quadrant or White Tiger; Southern Quadrant or Red Bird.

Lung Wang, the "Dragon King," celebrates his birthday on the 13th day of the 6th moon, when he gets together all the clouds and pours torrential rain on the thirsty soil for three days, called *Fu*.

On *Lung Tai Tou*, during the Second Moon, when the first warm days awake the Dragon, some rain also falls, but this is not sent by Lung Wang: it is the result of playful quarrels among the clouds on the part of "little Dragons."

Peasants adore the "Dragon King," during the three *Fu* days, as the patron god of rain and harvests. He is believed to live in a sumptuous palace under the Eastern Ocean, and foreigners call him the Chinese Neptune. Processions—in which the Emperor himself used to participate—were made to the sources of the rivers, where the peasants would sing:—

May the great rain fall in buckets
And the thin rain, drop by drop.
Great Heavens, O Great Heavens!
Pearl Emperor, O Pearl Emperor!
Have mercy on all things!
I have in my hand two willow branches.
Oh extend the rain under all the skies!

This *Chiu Yu*, or "invitation to the rain," takes—in times of drought—the form of a nation-wide prayer. Buddhist and Taoist priests take part, and in some cases "foreign" priests have been more or less compelled to participate too. When rain is excessive and floods threaten, drums are beaten and arrows are fired at the waters of the rivers. In the Han days, a general deployed his troops by the swelling waters of a river, not to build stone or sand parapets, but simply to beat the gongs and to fire arrows. In 1872, when there occurred a devastating flood, a magistrate threw himself into the waters as a sacrificial offering to appease the Dragon, and the flood immediately ceased. The magistrate became a water spirit and emerged from the water as a small serpent which, on being found by a peasant, was ceremonially taken to Tientsin and placed in the temple of Lung Wang, the "Dragon King." Water serpents are considered as emissaries of the Dragon.

Anthropologists have tried to identify the Dragon with the dim recollection in the Asiatic mind of the giant saurians which lived in the muddy plains of China in prehistoric times. In the I-Chang and Ying-Chang gorges, fossilized remains of antediluvian giants have been discovered and, in the famous Ho-Nan caves, ethnologists have discovered images in the shape of Dragon bones covered with inscriptions, which were used in remote times for soothsaying. In these inscriptions, the calligram *Yu* which means rain, is the most frequent one. The Dragon

has always been associated with rain and fecundation.

The same authors have identified the Dragon with the huge serpent, *python molorus bivittatus*, which still exists in tropical Southern China, and have retraced this origin through an examination of the decorative figures used on barges for the festival of the Dragon boat.

Morgan de Groot, studying the origin of this Festival, which takes place in the 5th Moon of the summer equinox, reached the conclusion that the crocodile and the Dragon are one and the same image and that when a sacrifice is offered today to the Dragon, it is really intended to appease the souls of those persons who have been devoured by crocodiles, so that they will not harm the crops or bring pestilence.

The Dragon contains the elements of nine different animals: the head of the camel, the horns of the deer, the eyes of the "devil," the ears of the ox, the muzzle of the goat, the back of a crocodile, the scales of a fish, the nails of a falcon and the feet of the tiger.

The Dragon has a beard on his chin, gems in his temples, and 99 scales on his back, some of which are erect on his neck, giving the impression of a sort of crest. The head has a small hump which is called *po-shan* or *chih-mu* and contains the elements of some of the peculiar virtues of the beast. For example, without it, it would be unable to fly.

The Dragon's voice is similar to the sound of a copper container, raucous and jangling. Its breath normally turns into clouds, but it can, at will, transform it into water or fire.

The Dragon is the Lord of Creation, and can fly, swim, or walk; it can become invisible at will. It can alter its size, penetrate the bowels of the earth or swim to the bottom of the oceans; it is represented with a red sphere in its front paws: this has given rise to several interpretations, some saying that it is the image of YIN and YANG; others, that it is the world; others, the Sun or the Moon, while many believe that it is only a jewel.

On the 15th day of the First Moon, China celebrates *Shang Yuen*, or the Festival of the Lanterns, also called the Festival of the First Full Moon. As in the case of nearly all the festivals of the Chinese lunar calendar, this is a survival of the old rites of nature worship, and is essentially a peasant feast.

In the coastal regions the Festival of the "Dragon King"—who controls the destiny of sailors and fishermen—is celebrated on this occasion. The image of the "Dragon King" is taken to the beach and the inhabitants march behind it, carrying lighted lanterns and setting off fireworks. Local bands—mostly cymbals and drums—fill the air with their din. The more enthusiastic youths play at *Lung Hsi Chu* or "the Dragon playing with a ball": three boys fill a cardboard dragon, one of them being the head, the second the body and the third

the tail, all three having their legs free to move. A fourth lad carries an illuminated globe. The idea is to show how the Dragon plays with the globe by the rhythmical and graceful movements of the three boys. The monster tries to catch the ball, which escapes him, and, as his head moves, the tail must move in unison a much longer distance. After some exhausting hours of chase, the players get to the house of the richest man in the place and there the dragon manages to catch the globe—a very good omen for the owner, who receives general congratulations and rewards the dancers with a sumptuous meal.

The origin of this Festival is said to go back to the Han dynasty, during which the Emperors used to go to the Tai-Yi or Temple of the Primary Causes, between the 13th and 16th day of the New Moon, that is, at the lunar new year. The T'ang Emperors were so fond of the sight of the fully lighted city that they used to go about incognito in the streets; and it is even said that, taking advantage of the absence of their lord and master, the ladies of the Imperial harem would do likewise.

Chinese picaresque literature uses this date as an occasion for the most involved and amusing love-intrigues.

K'ien-lung of the Manchu dynasty, who has been called "the Louis XV of China," celebrated in the Summer Palace of Pekin the Lantern Festival with exceptional splendour: every pavilion, every balustrade, every barge on the lake had on it dozens and hundreds of lanterns. The splendour of the Festival was such that according to a chronicler, the Lord Buddha himself came from the heavens to enjoy the sight. In fact, K'ien-lung only revived similar feasts which had taken place under the refined Ming Emperors in Nanking.

The Chinese believe that on the second day of the Second Moon, the Dragon wakes up from his winter sleep and stamps on the snow-covered earth with his tiger-paws. The Chinese will eat at this time food which, by virtue of "sympathetic magic" will give them the strength of the monster.

On that day, men will shave and women comb their hair with great care; this is called *Ti-lung-tou* (shaving the Dragon's head). Women do not sew, for fear of picking the Dragon's eyes with their needles. The Northern Chinese beat their gongs in order to frighten spiders, which can be transformed into the "tears of the Dragon." Women will also search all the rooms of the houses with lamps in their hands.

In Shantung, a special cake, in the form of a dragon, is baked; three holes are bored on its back and candles put in them so that they can be lighted on the night of the Feast.

At dawn, the whole family assembles and a circle is drawn on the ground of the hall with cinders; in the centre of it, a cross is drawn and products of the farm are deposited there; in the cities, merchants

will put goods, and wealthy persons will place money. These are lit with Dragon lanterns, while children dance on stilts the Dance of the Long Feet or dress up as lions or turtles and race the Dragon.

One explanation of the Dragon idea is connected with the real or imaginary existence of the Lemurian or Austral Continent (of which Australia would be the only surviving remnant) which was inhabited by flying saurians. According to Scott Elliot, its flora was of the coniferous type; gigantic fir-trees grew in vast warm marshes, where dinosaurs, ichthyosauri and pterodactyls lived.

There were reptiles of all sizes: from that of a salamander to huge beasts whose wings had a span of five yards. The Dinosaur or frightful carnivorous Dragon, was ten or fifteen metres long.

According to Haeckel, anthropoid apes of the "Lemurian" type existed in the continent.

The existence in the past of this continent is mentioned in the myths and traditions of most peoples, and it has now been scientifically verified by naturalists who have studied the flora and fauna of Africa, India and Oceania.

In this dark and rainy atmosphere, amid volcanoes in constant eruption, the dinosaur or dragon made its mark on the psyche of man's remote ancestors. He was the lord of the water and the master of the skies: his terrible claws could destroy a serpent or an iguanodon with equal ease. He could be seen crossing the skies like a meteor, appearing and disappearing from the muddy craters of volcanoes. The memory of this primitive period has never been wiped out of man's memory and a mixture of fear and respect endures in his inner consciousness. The Dragon was an apocalyptic beast, but it also had attributes of a demi-god; the mythologies of China, Japan and India, and those of the Celtic and Germanic races have turned it into a sacred animal, worshipped and feared at one and the same time.

There are many people in China who assert that they have seen Dragons. An American writer recently made an inquiry into the belief in Dragons among contemporary Chinese of all walks of life. Of those inquired of 82% stated that they believed in the reality of the monster. To eliminate local superstition, the people were chosen from ten different provinces. Another author, collecting evidence from people who had seen a Dragon, managed to obtain testimonies from several who had had that doubtful privilege. A Tientsin teacher asserted that he had seen a dead Dragon in his native Shantung and that many other people had also seen it on the banks of a river. In the same province, a servant and many other people declared that they had seen a Dragon fall from heaven during a storm. An educated Professor of the Classics from Nanking stated that he had seen a wounded Dragon

in his childhood; people covered it with blankets, but a tempest came and the beast disappeared. A Pekin magistrate, while sailing on the Yang-tse, had seen three Dragons crossing a mountain not far from the shore.

These various accounts describe the Dragon as between 15 and 50 feet long; its body is covered with scales, the head resembles that of a goat, with a beard and two small horns, and the four paws have powerful claws. It moves as swiftly as a serpent and, although it has no wings, it can fly over the clouds. The colour varies: some Dragons are red, others black, blue or white. All agree in describing its eyes as exceptionally vivid and powerful—it is stated that this is to compensate for its deafness. The Dragon can see a blade of grass from the clouds.

The Dragon is the "*deus ex machina*" of *Feng Shui* or Chinese Geomancy, whose exponents are called *Lun-Kia* or Dragon Men. In their books, highlands are described as *lung* or "dragons" and lowlands as *shui* (water). The Dragon inhabits the mountains and the expert must know how to tell the favourable influences of the Dragon from the sham influences which are nefarious to the house, temple or tomb.

In the *Feng Shui* of tombs, two Dragons come into play: the land one, whose dominion reaches 12 feet below the ground, and the water Dragon whose kingdom lies below that limit, and which is infinitely more important, since the water is the "natural element" of the Dragon. Earthenware must never be placed in tombs, according to the Chinese, because the element Earth is allied to the element Fire, which greatly perturbs the Dragon.

The science of the calendar and its allied science of reading horoscopes play an important part in the social life of China, where the stars and chronomancy subject all to their influence. Even the least important acts are not performed unless the horoscope is a favourable one; this rule is rigidly observed in all vital matters such as marriage, important business deals, travel, etc.

Of the four sectors of chronomancy —Blue Dragon, White Tiger, Red Bird and Black Turtle—the Blue Dragon augurs sure success for all things that come under its influence. Persons born under its wing will enjoy blessings which will affect their descendants: their sons and grandsons are destined for the highest posts.

Many of the founders of dynasties, sects or legendary heroes were the sons of Dragons. Liu Pang's mother was resting by a river when a terrible storm occurred; her husband ran to her help, only to find that a Dragon covered her with his body—a union which gave birth to the founder of the Han dynasty. The Patriarch of China, the Emperor Yao, was born of a similar union between his mother and a Red Dragon by the banks of the Yellow River.

Generally speaking, all those who founded dynasties claimed descent from a Dragon and spread the rumour that a Dragon had been seen or had fallen from the sky in their provinces. President Yuan Shih-k'ai, the General who tried a few years ago to make himself Emperor, spread the report that a Dragon had appeared: not being able to produce a live one, he had to be content with the fossilized remains of a Dragon which were covered with auspicious inscriptions concerning his future reign.

Taoist magicians are wont to ride on Dragons. Chao Tao Ling would thus cover huge distances in the company of his friend, the magician Wang Chang. This first Taoist Pope or founder of the religion lived in the Grotto of Yun-ki-Tung in the Mountains of the Tiger Dragon, in North-East China, where there had lived before him an immortal Taoist who had taught him how to mix Blue Dragon with White Tiger.

The genii of Taoism all ride on Dragons or are driven in chariots by Dragons, in their voyages through the clouds.

It is also reported that, when Confucius was born, two Dragons kept watch all night near his mother's house.

The Chinese concept of the Dragon is a beneficent one, for the monster represents vital power, the creative force which nourishes the earth with water and rain, and regulates the mysterious life of the fishes and other beings which inhabit the rivers and the four oceans. He also keeps watch over the repose of the dead, according to the principles of *Feng Shui*.

In Europe, heroes and demi-gods (St. George, Beowulf, Siegfried, etc.), all fight against the Dragon, who represents an infernal, malignant, destructive force. In China, on the other hand, the Immortal Hsien of Taoism ride on the backs of Dragons in their journeys across the air and in the heavens of supreme enjoyment which they inhabit. It was therefore logical for the Son of Heaven to adopt the Dragon as the emblem of Imperial Power. Embroidered on the Emperor's tunics, sculptured in the palaces and on the thrones, the Dragon symbolizes the YANG principle, masculine force, the immortal, the Sun. The Phœnix—the emblem of the Empress—symbolizes YIN, the feminine element, lunar or weak.

When a candidate was successful in the famous Imperial Examinations which opened the doors of advancement to the highest ranks of the Government, diplomacy and administration, he was said to have "crossed the Doors of the Dragon."

The heir to the throne was called "The Son of the Dragon" and his lineage went much further back than mere human ancestry; he had been engendered by the extra-terrene contact between the Dragon and the Empress.

The image of the Dragon appears on vases, amulets, masks, discs and plates from the remote days of the

Shang dynasty, which is the oldest historical period of China (1766-1122 B.C.). According to Pope-Henessy, the emblem was in use by Chinese princes 3,000 years B.C. The early ornamental Dragon was similar to a sturgeon: it was a dragon-fish. Later appeared the horse-dragon, after passing through the turtle and the crocodile stage, until we finally arrive at the winged Dragon. In these transformations, certain Eastern types of fishes played their part. The metamorphosis of the winged horse into a Dragon can be followed in all its stages through old paintings. Horse, Serpent and Dragon go hand in hand in Chinese art and also have contiguous places in the Lunar Zodiac of that country.

Laurence Binyon, in his remarkable work *The Flight of the Dragon*, maintains that the monster incarnates the wind, that cosmic wind which, in Greek mythology, appears in the possession of Mænads by Bacchus which made Shelley exclaim in his "Ode to the West Wind" :—

> Wild Spirit which art moving everywhere;
> Destroyer and preserver; hear, oh hear!

In Taoism, the wind is always creative, never destructive: it made the *Kuei*, or original discs, revolve: these are a Chinese anticipation of the idea of the atom. This wind, going round in spirals, caused the waters to rise "like cream over milk" in the beginning of the "*Kalpas.*" According to the Tibetan Lamas, wind could bring about the life and death of worlds by causing the magic *Kung* to vibrate. According to Confucius, by ringing the low note of *Shang*, it could produce the union of YIN and YANG which created the Universe. The Dragon would be thus an image of the cosmic soul, identified with the wind, "fluid, penetrating, and ever changing."

In Chinese sculpture and architecture, the Dragon always appears among the clouds, playing with a globe, *i.e.*, the Earth.

In the central staircase of all the Imperial Palaces in Pekin there is a place where two Dragons play with a spherical ball: this place is reserved for the passage of the Emperor.

There is a great difference in the animals of Chinese and Western iconography: the latter have nearly always an unreal, inanimate rigidity. Chinese figures have an extraordinary potential of movement and life even when—as in the case of the Unicorn and the Dragon—they are purely conventional and have passed through many transformations before reaching their present stage. The same is true of all the arbitrary beings created by Chinese art. If we compare images from Chinese jades, on amulets and on vases, with their equivalent figures in European heraldry, we notice that in the latter, life seems to have been arrested or crystallized, while the former have an extraordinary dynamism. The Oriental's psyche is imbued with a magic sense of the Universe which makes men see the world in terms of rhythm and move-

ment. This is shown by Sino-Japanese art: artists try to express the soul of things by a rhythm or vibration of the cosmic spirit. Their images are pregnant with the love of men for the beings and things represented; instead of the "subject-object" relationship of Western art, there is a total communion or fusion of the artist with the objects he portrays.

The yearning for movement in the Chinese artistic temperament is such that the race created a quivering, flexible, aerial, land-borne and aquatic being: the "Dragon."

To sum up, it thus seems that the Dragon incarnates the creative and evolutionary Forces of Nature which the Greek philosophers (Heraclitus, Plato, Aristotle, etc.) dimly perceived and which the Roman Lucretius appreciated almost fully. It is the same notion which Haeckel and Darwin explained and which modern science is following to its furthest limits. The Dragon expresses a remote Chinese intuition regarding the origin of man, and even the origin of life, which was born from the water. The Dragon is an amphibious being which has elements of the fish, the reptile, the bird and the mammal and climbs from the darkness of the ocean bed to the sun and then falls on the earth to fertilize it. He is more than Prometheus and Dædalus: for he symbolizes the triumph of moral values, ascent, purification, the conquest of YIN by YANG, of darkness by light, of life over death. He is thus the symbol of the central idea of TAO: the "dynamic" which moves the worlds and causes the constant birth and rebirth of all life.

JUAN MARIN

A NOTE ON THE ABOVE

The great change which has come about in the attitude of scholars towards symbols, myths and other legendary lore within the last few years is evident from the approach of Dr. Juan Marin to the Chinese Dragon as myth and symbol in this article. He has brought out many points of interest and value, some of which may be supplemented from the writings of Madame H. P. Blavatsky who, more than 60 years ago, wrote :—

> The study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small—pre-eminently the traditions of the East—has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction. (*The Secret Doctrine*, I. 303)

Dr. Marin denies that the great myths are mere abstractions, suggesting that they owe their existence to a direct relationship subsisting between the world of thought and the physical universe. This agrees in general concept with her description of the symbols enshrined in the Pyramids and other Titanic monuments as each "*an embodied idea,—combining the conception of the Divine Invisible with the earthly and visible.*" These symbols, she wrote, show the builders' "great knowledge of natural sciences and a practical study of cosmical power." (*Isis Unveiled*, I. 22) She went so far as to declare :—

> There are no ancient symbols, with-

out a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity. (*S.D.*, I. 379)

The fables of the mythopœic ages will be found to have but allegorized the greatest truths of geology and anthropology. (*Isis*, I. 122)

It was, she declared, by the use of analogy, derived from the Hermetic formula "as below, so it is above" that the conception of the Divine Invisible had been derived. Otherwise, she demanded:—

Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth? (*Isis*, I. 122)

Dr. Marin has done well to turn for the understanding of the Dragon symbol to the skies as well as the earth. Madame Blavatsky wrote:—

...the history of this world since its formation and to its end "is written in the stars," *i.e.*, is recorded in the Zodiac and the Universal Symbolism. (*S.D.*, II. 438)

She confirms specifically the claim advanced by Dr. Marin for the great antiquity of the Dragon myth, as well as advancing proofs of its widespread and its several meanings.

One symbolic meaning of the Chinese Dragon mentioned by Dr. Marin is the creative and evolutionary forces of Nature, on which Madame Blavatsky writes:—

The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter. (*S.D.*, I. 74)

She mentions that in the Kabala (the *Siphrah Dzeniouta*), "the creative Force 'makes sketches and spiral lines of his creation *in the shape of a Serpent.*'" (*Ibid.*, II. 505)

Dr. Marin has several interesting things to say about Draco, the Constellation of the Dragon, on which Madame Blavatsky writes:—

The seven-headed serpent has more than one signification in the Arcane teachings. It is the seven-headed *Draco*, each of whose heads is a star of the Lesser Bear; but it was also, and pre-eminently, the Serpent of Darkness (*i.e.*, inconceivable and incomprehensible) whose seven heads were the seven *Logoi*, the reflections of the one and first manifested Light—the universal LOGOS. (*S.D.*, I. 411)

He recognizes the Dragon as a dual symbol, celestial and demoniacal at the same time. *The Secret Doctrine* says:—

The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. Hence—Hermes, calling the serpent the most spiritual of all beings; Moses, initiated in the wisdom of Hermes, following suit in Genesis; the Gnostic's Serpent with the seven vowels over its head, being the emblem of the seven hierarchies of the Septenary or Planetary Creators....Yet they all made a difference between the good and the bad Serpent (the Astral Light of the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter. (I. 73-4)

Thus we have not only the serpent as a symbol of Wisdom but also "the Dragon *Apophis*" (Egyptian: *Apap*), the symbolical Serpent of Evil, "whose victim is every soul united too loosely to its immortal Spirit." (*Ibid.*, I. 459)

But the more significant role of the Dragon or Serpent in Symbology is that connected with what Dr. Marin refers to as "the triumph of moral values, ascent, purification," etc. On this Madame Blavatsky has written much. "Serpent" and "Dragon," she explains,

were the names given to the "Wise Ones," the initiated adepts of olden times....the *Nâgas* of the Hindu and Tibetan adepts were human *Nâgas* (Serpents), not reptiles. (*S.D.*, I. 404)

...the Dragons and *Nagas* were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality and their living in caves. (*Ibid.*, II. 501)

She mentions a Gnostic Fraternity of Egypt, the Ophites, the "Brotherhood of the Serpent," who reverenced the Serpent as a symbol of Wisdom.

The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid!" they exclaimed. The Egyptian Karnak is twin-brother to the Carnac of Bretagné, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the dragon only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god. (*Isis*, I. 554)

Apropos of Madame Blavatsky's reference, cited above, to the "Dragons" or "*Nagas*" living in caves, the following additional reference, to the catacombs of ancient Egypt, known as "the Serpent's catacombs," may be given:—

It was there that were performed the sacred mysteries of...the "circle of necessity"....

In de Bourbourg's book, Votan, the Mexican demi-god, in narrating his expedition, describes a subterranean passage, which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole...and that he was admitted to it because he was himself "a son of the snakes," or a serpent....The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent-god," or "Sons of the Dragon"...because, in the Mysteries, the serpent was the symbol of WISDOM and immortality." (*Isis*, I. 553)

Referring again to the Druids, she writes that the little that is known of them permits the inference that they were "eastern priests akin to the Chaldeans and Indians," and that

they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God*, and as the builders of the Ohio Great-Serpent mound worshipped theirs—namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kâla). (*S.D.*, II. 756)

The relation of the Dragon to recurring cycles of time is mentioned by Dr. Marin. Madame Blavatsky writes of "Ananta-Sesha" as "the Serpent of Eternity—the couch of Vishnu during Pralaya." In some of the exoteric beliefs it is represented as a seven-headed cobra. She writes also that the "Dragon" (of *Revelation*)

is simply the symbol of the cycle and of the "Sons of Manvantaric Eternity," who had descended on earth during a certain epoch of its formative period. ...The "third part of the stars of heaven" cast down to the earth—refers to...the *human* Egos destined to perform the whole cycle of incarnations. (*S.D.*, II. 485)

It is not alone Egypt, Greece, Scandinavia or Mexico, that had their Typhon, Python, Loki and its "falling" Demon, but China also. The

Celestials have a whole literature upon the subject...in the *Y-King* one reads: "The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in heaven, he reigns only on the earth." (*Ibid.*, II. 486)

In connection with Dr. Marin's significant references to the connection of the Chinese Dragon with water, the following may be quoted from Madame Blavatsky:—

For ages the watery abyss—which, with the nations that preceded the later Babylonians, was the abode of the "great mother" (the terrestrial post-type of the "great mother chaos" in heaven), the parent of Ea (Wisdom), himself the early prototype of Oannes, the man-Fish of the Babylonians—for ages, then, the "Abyss" or *Chaos* was the abode of wisdom and not of evil. (*S.D.*, II. 503)

And of Oannes, known in the Chaldean "legends" as *Dag* or Dagon, the "man-fish," she writse that he

came to the early Babylonians as a reformer and an instructor. Appearing from the Erythræan Sea, he brought to them civilization....Oannes was "an *animal* endowed with reason."... the "fish's head" was simply...the *mitre* worn by priests and gods, made in the form of a fish's head....The "fish" is an old and very suggestive symbol of the Mystery-language, as is also "water." Ea or Hea was the god of the sea and Wisdom, and the sea serpent was one of his emblems, his priests being "serpents" or Initiates.

Finally, apropos of Dr. Marin's mentioning that "in China, the constellation Pisces is called the Dragon," it may be recalled that Madame Blavatsky writes of that constellation that it "shines as a symbol of all the past, present, and future Spiritual Saviours who dispense light and dispel mental darkness." (*S. D.*, I. 653)

It is evident from these quotations, as from Dr. Marin's illuminating article, how much more the "Dragon" myth and emblem signifies than the dim recollection of extinct monsters, though the fact of their having existed in prior ages is as indubitable to present-day science as it has been to the reminiscence of the untutored millions down the ages, for truly, as Madame Blavatsky has written:—

The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness. (*S.D.*, II. 293)

A STUDENT OF THEOSOPHY

ABANINDRANATH TAGORE

[The recent death of the late Shri Abanindranath Tagore, who did so much to revive Indian art, besides being a writer of originality and charm, makes timely as well as poignant these reminiscences by a devoted French one-time pupil, **Madame Andree Karpeles-Hogman.** She and her husband, M. C. A. Hogman, are staunch friends of India and have brought out in their "*Feuilles de l'Inde,*" Publications Chitra, (Mouans-Sartoux, Alpes Maritimes) a number of delightful French translations from Indian authors, including *La Poupée de Fromage* by Shri Abanindranath Tagore, mentioned in this article, and several works of his even more famous kinsman, Rabindranath. In France, the centre of European culture, Monsieur and Madame Hogman have for many years been serving the cause of India and Indian literature and art in a very laudable manner and they deserve greater appreciation and assistance than they have so far received.—ED.]

Romain Rolland in one of his books alludes to those great men whose spirits, like lighthouses, illuminate different parts of the world, preventing our planet from being overwhelmed by darkness. Alas, when one of those lighthouses is extinguished, the world seems darker, the threats speak louder, our lives feel poorer. Abanindranath Tagore's death deprives us of one of those precious lighthouses; all those who have known him and admired him feel that loss deeply. As time goes on one will realize more and more what a great rôle he played in India's fight for Freedom, and what a forerunner he was, fighting in his own personal, original and silent way. Keeping aloof from politics, avoiding speeches and lectures, rarely absent from his beloved verandah in Jorosauko, retired, modest, completely free of pride or "*arrivism,*" he has helped India to purify her soul, heart and mind of all harmful European influence.

Bengal, thanks to Abanindra, rediscovered her own inner self, her own art; began to appreciate her folklore and to understand that her rural life, her cottage industries, her popular traditions, were the most precious treasures of her national inheritance. Neither sectarian nor one-sided, his manifold genius had several ways to express itself; his refined, subtle hands had many tools; magician that he was, he could work miracles in his own careless, graceful, witty, aristocratic manner. There are likenesses between him and the masters of the Italian Renaissance; in fact, he is responsible for the Renaissance of Indian Art.

* * *

Long ago, in Paris, a little girl was looking at the English magazine, *The Studio*; she came across a reproduction of one of Abanindranath's pictures: an illustration for Kalidasa's *Cloud Messenger*; the

longing expression of the lonely figure; the dark cloud above the melancholy landscape, the harmony prevailing throughout the whole picture, impressed her in a way she could hardly explain, understand or express. The desire to meet one day the creator of that picture filled her heart with an unforgettable intensity. Years passed by. Unexpected coincidences brought the young girl (now a painter) to Jorosauko. A-ba-nin-dra-nath Ta-gore (the syllables had haunted the girl, like the lovely verse of some mysterious, far-away poem). He was there in front of her; he revealed India's soul to her; India's art; Bengal's heart. She soon called him her "Guru."

* * *

Rabindranath Tagore has described Jorosauko in his *Boyhood Days* but who will ever write the Saga of the whole Tagore family in that mansion filled with art, music, poems, drama, religious and social reforms? The young French painter enters, as into a temple, into that enchanted Castle. A curly pet lamb greets you in the courtyard; an imposing "*darwan*" leads you up the stairs..., corridors...sunny terraces...shady *zenāna*...graceful, mysterious silhouettes...at last; *the* verandah! An impressive Trimurti, three brothers, are there: Samarendranath, with his long lotus-petal eyes, is meditating on philosophy; Gogonendranath, with his gay smile and his profile of a Roman Emperor, is busy with some magic kaleidoscope which he has just invented; Abanindranath! High forehead, deep, warm, thoughtful eyes; extraordinary hands, with refined turned-up fingertips. An oasis in the midst of one of Calcutta's busiest quarters, a symbol of the best that India can offer; the heart of Bengal seems to throb on the peaceful verandah. A murmur as of a spring comes up from the hookahs; a fragrance of rose-water fills the atmosphere. The three brothers read, work, discuss; each differently gifted, all three closely united. Nothing of the vast world's culture or research seems foreign to them.

Squatting on a low armchair, Abanindra is painting; he dips his fine Japanese brush in an ancient bowl of burnished silver; a perfect pink lotus floats on the water, beautiful and pure like the lines and colours flowing from the artist's brush. In short sentences, full of meaning, he sums up his ideas on Art; his teaching is rich and deep; the listener feels that none of Abanindra's words ought to be lost. He hands her a small sheet of paper, where he has hastily written a few sentences:—

The lotus of the mind (Manasa Padma) is blooming because the spirit is resting on that...a work of art is the carrier of this perfume of the hidden Lotus, the unseen flowering of the mind.

The keener the sight, the surer the hand; the stronger the bow, the swifter the arrow flies. Lines flow unchecked from a good brush, so the perfume of the mind comes out uninterrupted through the finger tips, quick and skilful.

Manava (Mankind) is God's *Manasa Putra* (child of the mind); all our great works should be born of our Mind. So an artist from the very beginning must learn to express that which his mind sees and feels. This training of the mind should not be deferred till the artist has mastered the methods of drawing, etc. The bird must try to fly from the very beginning, otherwise it will never be able to use its wings.

A perfect imagination and perfect mastery of the brush makes an artist.

Sounds as of an aviary come up to the peaceful verandah from a patio below; the singers are not birds but numerous children of different branches of the Tagore family; one hears echoes of religious performances, of family rituals. Abanindra listens to the lullabies; notes the nursery rhymes; writes down the old fairy-tales; collects all the ancient traditions handed down from generation to generation; questions the old nurses, the grandmothers; writes to village girls asking for their *Alpona* patterns, etc. It is fashionable, nowadays, to take an interest in folklore; to revive or to imitate it; museums are started, exhibitions arranged. But when Abanindra stooped tenderly over the wounded remains of mutilated traditions, he was the only one to do it.

What Hazelius did for Sweden by the founding of Skansen and of the Northern Museum; what Frederic Mistral did for Provence in reviving and preserving its traditions and founding the *Félibrige*, Abanindranath did for Bengal; thanks to him, all the treasures, fast disappearing under heaps of tin boxes, harmoniums and cheap ready-made things, were saved and preserved and became sources of new inspiration.

Two delightful books were the result of Abanindra's researches: his book on *Nursery Rhymes* and his *Alpona and Ritual Decorations in Bengal*. In the first, he accompanies the naïve little songs with short descriptions of village life, of intimate family scenes: one follows the young bride, home-sick for her own family; the mother of the family anxious about the threat of famine. Abanindranath was not only a folklorist, in that book he proved to be a poet, a writer who painted with his pen. The French translation of it brought him admirers who thus understood India better than they could have through its beauty of philosophy: Abanindra taught them to ignore the differences that separate, and to learn about the similarities that unite. In all countries, mothers have used the same words to send their children to sleep, have promised them the same golden treasures of illusion, in order to hide the daily misery which is in store for most of them.

The booklet on *Alpona* has an introduction characteristic of Abanindra:—

Lines must suggest life and movement and they do it all the better if their fluctuations are not of a mathematical exactitude...all those lines traced by our Bengalee girls are beautiful, whether they be straight or irregular; their hands, sometimes unskilled,

are worth more than most of the hands well trained in art schools.

Abanindranath has not only helped us to penetrate into the rustic garden of folk art, he has opened for us the door of the Shrine where stands, in all its traditional beauty, the statue of Pure Art. His booklet, *Indian Artistic Anatomy*, explains the ancient laws of the *Silpa Shastras*, but warns us to remain free:—

> Obedience to dogmas does not make a believer; a man does not become an artist in following blindly the code of his art.
>
> We must never forget that it is the artist with his creations that comes before the maker of laws and his codes on art.

Sadanga, or the Six Canons of Indian Painting, has spread abroad the understanding of Indian art. Says Abanindra at the end of his book:—

> In mixing the colours of our soul with the black of our ink we can obtain the scale of all tints...It is not our eye, but our spirit which mixes the colours.

Abanindra excelled in what Victor Hugo called "the art of being a grandfather." Several of his books are meant for children: his adaptations of *Sakuntala*; his Indianized *Peter Pan*; his selections from James Tod's *Annals and Antiquities of Rajasthan* and *Nalaka*, his story of Buddha. His masterpiece in that line is *Khirir Putul* (The Cheese Doll). He made of that old tale a brilliant psychological story, which delights old and young. His own original style lends a modern touch to the whole. "What a perfect film it would make!" exclaimed Madeleine Rolland, the sister of Romain Rolland, also a great lover of India. Selma Lagerlöf was so charmed by it that she wrote a delightful introduction to the French translation, *La Poupée de Fromage*. "That is the Eighth Marvel of the World," said Abanindranath, "a preface by the author of *The Adventures of Nils* which I like so much!"

Abanindranath was grand as a story teller, improvising, imitating and charming his young audience. During one of his stays at Santiniketan he chose a full-moon night when the liquid silvery light of "*Chandra Mama*" (Uncle Moon) transforms the arid desert into a fairyland. One could hear from far away the drums of the Santal dancers. He entered the boys' dormitory, enjoying the idea of doing something forbidden! The children surrounded him, hanging on his words, following his every movement, their minds flying, far away, into the land of ghosts and fairies that Abanindranath was creating for them. In spite of his success amongst the youngsters, in spite of all the students following him like disciples, in spite of all, Abanindranath declared: "I must go back to Jorosauko!"

"Don't you like being here, Abandada?"

"Yes, but my last grandson is over there; I can imagine him cry-

ing. Nobody knows how to look after him as well as I do."

* * *

There was a huge living-room in Jorosauko; Abanindranath's perfect taste had made of it a most harmonious apartment; on the floor: Japanese mattings of a subdued green; on the walls: ancient Moghul paintings. No ugly English furniture spoilt that room where everything, created and drawn by Abanindra, suited Indian customs and ways of living. The artist is sitting on the mattings surrounded by those long cushions called *"takias"*; near him a *"pira,"* a small low table; on it a *lota* in two different colours of brass, symbolizing the meeting of the Jumna and the Ganges; a portrait of the artist's mother, drawn by himself; and another picture illustrating a sentence he is fond of: "Life is unsure like the dewdrop on a lotus leaf." That picture has the subtle, refined charm of two of his other masterpieces: "A Girl Combing Her Hair," with a brass jewel-box beside her, and "Radha and a Gopi," gazing at an image of Krishna. Those pictures were exhibited in Paris shortly before the war of 1914 in an exhibition arranged by friends of the artist as well as pictures by all his pupils. The Parisian public spontaneously called the pictures the work of "the Calcutta school."

"No work of art is complete," explains the artist, "unless it unites three things: tradition, originality, nature. A picture which is only original has no solid basis and will not last; one which is only traditional, has no personality; one which simply reproduces nature has no soul."

Through the wide-open window entered suddenly a huge and beautiful parrot; his feathers were all white, except a little crown of yellow ones; he flew straight towards Abanindra and settled down near him.

"You know that parrot?"

"No, he has been sent to me from heaven as a reward for what I have said: Originality, tradition, nature." And Abanindranath smiled—such a gay, youthful smile which illuminated his unforgettable expressive features!

ANDREE KARPELES-HOGMAN

PHOTOBIOGRAPHY

The British Council, London, has sent us a delightful book by Cecil Beaton, entitled *Photobiography* (Odhams Press Ltd., 191 pp., 18*s*.). Mr. Beaton is not only a devoted artist who began his career, so to speak, at the age of three, but his work has also a gracious dignity and refinement all too rare among photographers at present, as will be apparent from the 65 photographs which adorn this volume. He has photographed many distinguished and beautiful people in Europe and America and he writes charmingly of some of his contacts with them. This book is in itself a portrait worthy of study, for it reveals the sensitiveness, energy, humour and sincere humility of the genuine artist.

THE BUDDHIST VIEW OF KARMA

[**Dr. B. C. Law, M.A., LL.B., Ph.D., D.Litt.,** Honorary Member of the Royal Asiatic Society of Great Britain and the Société Asiatique of Paris is an authority on Buddhism and Jainism as well as on archæology. He has published more than forty works in these fields and in those of India's ancient history and of geography. He writes here of the Buddhist teaching on one of the fundamental concepts of Eastern thought.—ED.]

The doctrine of *karma* is accepted in all the main systems of Indian religion and philosophy as an article of faith. It is the central idea of the whole Buddhistic faith. It is repeatedly pointed out in the Buddhist texts that the result of *karma*, whether good or bad, cannot be obviated. It is a force which must produce its own consequences. It is sought to impress this upon the minds of followers of the faith. The doctrine of *karma* had not originated with the Buddha. It had been propounded before the advent of the Buddha by an Indian teacher who was no more than a householder.

According to the popular Hindu belief *karma* is the sum total of man's action in a previous birth, determining his future destiny which is unalterable. Its effect remains until it is exhausted through suffering or enjoyment. In the *Bṛhadāraṇyaka Upaniṣad* and in the teachings of Yājñavalkya we meet with a clear formulation of the doctrine of *karma*, and the resemblance between this formulation and that in early Buddhist texts is so very close that one is justified in maintaining that the Buddhist doctrine of *karma* is nothing but a further elucidation of that in the *Upaniṣad*.

A man need not be afraid of the vast accumulation of *karma* through a long cycle of births and deaths. For, considered from the point of view of mind, the whole of such accumulation may be completely undone by a momentary action of mind. Mind in its own place and as such can make and unmake all such accumulations of *karma*. In Buddhism *karma* has been defined as volition expressed in action. A person cannot be held morally or legally responsible for any action of his or hers, if it is not intentional. Thus the Buddhist teachers tried to define *karma* on a rational and practical basis. An action is no action until the will is manifested in conduct. *Karma* means consciousness of good and bad, merit and demerit.

Broadly speaking, we have three classes of action (*karma*) according to the three channels of action. Thus we have bodily action, vocal action and mental action. Having willed, one acts by body, speech and thought. Volition is thus a state of *karma*. States associated with volition are also *karmas*.

This is clear from the fourfold classification of *karma*. Thus we

have (1) *karma* which is impure and productive of impurity; (2) *karma* which is pure and productive of purity; (3) *karma* which is both impure and pure and is productive of both impurity and purity; and (4) *karma* which is neither impure nor pure and is productive of neither impurity nor purity, and which, though itself *karma*, leads to the destruction of *karmas*. Thus the seven factors of wisdom, like mindfulness and others, may be said to be *karma* which, being neither impure nor pure, productive of neither impurity nor purity, leads to the destruction of *karma*.

The Buddha is represented as saying: "I declare, monks, that there can be no annulment of voluntary deeds without experience of the result thereof." The Master is further said to have repeated: "I declare, monks, volition to be action." Here, of course, volition as moral action with qualifications was meant by the Master. Volition which is morally indeterminate is without moral result.

Karma is of four kinds: (1) action which produces results in this life; (2) action which produces results in the next life; (3) deeds which produce results from time to time; and (4) past action. We have another fourfold division of *karma*: (1) an act, be it good or bad, producing a serious result; (2) excess of either virtue or vice with the requisite consequences; (3) action which is thought of at the time of death; and (4) an act done frequently or oft-repeated during one's lifetime, which, in the absence of the three previous *karmas*, causes rebirth. Viewed from a different stand-point we may have another fourfold division of *karma*: (1) reproductive action; (2) maintaining action; (3) unfavourable action; and (4) destructive action. These twelve kinds of acts and consequences are manifested in their true aspects in the Buddha's knowledge of the consequences of *karma*. In fact, the doctrine of *karma* is the fundamental and basic principle of Buddhism. Action produces consequence, retribution follows from action, which brings rebirth in its train, and in this way the world goes on.

All the factors of this diversified sentient organism, such as *karma*, features (*liṅga*), ideas, language, etc., in the destinies of spirits, men, denizens of purgatories, lower animals, are accomplished by the mind. Hence there is a variety of *karmas* and owing to this variety there is the difference of features in various destinies. The difference in notions or ideas is because of the difference in outward form. The good or bad quality of various deeds is determined by the mind. Depending on the difference in *karma* appears the difference in the births of beings, high and low, exalted and base, happy and miserable. Depending on the difference in *karma* appears the difference in the individual features of beings, beautiful or ugly, well-built of deformed. Depending on the difference in *karma* appears the

difference in the worldly conditions of beings, as gain or loss, fame or disgrace, blame or praise, happiness or misery. By *karma* the world moves, by *karma* men live, and by *karma* all beings are bound. By *karma* one attains glory and praise, and by *karma* come bondage, ruin and tyranny. Thus *karma* bears fruit in manifold forms.

There is no originator of *karma*, no sufferer of consequences, only phenomena continue. *Karma* has its own individuality, its own inheritor. The fruits of *karma*, be they good or bad, will have to be shared by the doer. No action passes from the past life to the present or from the present to the future. As regards the relation between *karma* and its consequence it may be said that there is no action in consequence and no consequence in action. Each of them by itself is void, but it must be admitted that there is no consequence without action. Just as there is no fire in the sun or in the lens or in the dried fuel and likewise fire is not outside them but comes into existence on account of these requisites, in the same way consequence (*vipāka*) is not seen within the action nor is it outside the action. A *karma* is void of its consequence which comes through *karma*. In the past the *khandhas*[1] which originated as the consequences of action or volition ceased.

In this existence other *khandhas* (aggregates) arise out of the consequences of past deeds. There is no condition which has come to this existence from the past. In this existence the *khandhas* which originate as the result of *karma* are destroyed. In another existence others will be produced from this existence; not a single condition will follow rebirth. The "result of action" is, according to some, a term applying only to mental states which have been transmitted by action and not applying to material things. Some hold that the six sense spheres have arisen through the doing of past actions and therefore are results. The mind-sphere may be such a result. According to some Buddhists the three kinds of *karma*: (1) bodily action, (2) action due to speech, and (3) action springing from mind, all originate in *Cetanā* or the will. Even in the early school of Buddhist thought there was recognition of the necessity of finding some means of continuity, if the doctrine of the act was not to fall into disrepute and if remembrance of former births was to be possible.

A celebrated Buddhist commentator has divided *karma* into that which is (1) set up by *karma*, (2) caused by *karma*, (3) caused

[1] The meaning of *khandha* (aggregate) should be taken as group or mass. It is also used in the sense of good quality, as in the case of *khandha* of virtue or of concentration. Keith points out that by a division which seems to have no precedent in Brahmanical texts and which has certainly no merit, logical or psychological, the individual is divided into five aggregates or groups (*khandha*), the Sanskrit equivalent of which means "body" in the phrase *Dharmaskandha* in the *Chandogya Upanisad*. (*Buddhist Philosophy*, p. 85. *Vide* also B. C. Law, *Concepts of Buddhism*, pp. 53, 58, 96, etc.)

by *karma* and set up by consciousness and (4) caused by *karma* and set up by temperature. *Karma* is ultimately reduced to the psychological factor of volition which is the unique determination of the will. Will-exercise has its power over its co-existent mental properties and physical qualities. In fact, all our activities in deed, word or thought are due to its influence. The doctrine of *karma* or the efficacy of good or bad works is inseparably bound up with that of renewed existence. The world exists through *karma* and people live through *karma*. There is a relation between mind and action. If the mind be distracted no *karma* can be performed. Old *karma* is destroyed and no new *karma* is produced *(khīnaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ)*.

A careful study of the Buddhist stories of heaven and hell makes it abundantly clear that the heavens and hells of Buddhism are places within the categories of space and time, whose inhabitants, whether gods or devils, are as much subject to the iron law of *karma* as are the dwellers upon this earth itself. The various heavens make possible greater and more varied rewards in cases of those who by meritorious lives have earned it; the different hells greater and more varied measures of retribution. Every act, either good or bad, produces happiness or suffering only for a limited period, though the period may be considerably long, according to the nature of the deed.

Both Mahāvīra and Buddha declared themselves to be *Kriyāvādins* or upholders of the doctrine of action. The doctrine of action which Mahāvīra taught makes men conscious of their responsibility for all their acts, mental, vocal, or bodily. It has also awakened the consciousness that salvation is not a gift by favour but an attainment within human possibility.

In Jainism *karma* may be worked off by austerity and by service rendered to ascetics or to the poor, the helpless and the suffering by giving them food, water, shelter or clothing. *Karma* does not mean a deed or some invisible mystical force. It is nothing but a complexity of a very subtle matter which is supersensuous and which pervades the whole world. The Jains believe it to be the result of actions arising from four sources: (1) the first source of *karma* is attachment to worldly things, such as food, raiment, dwelling-place, women, etc.; (2) *karma* is produced by uniting one's body, mind and speech with worldly things; (3) *karma* is endangered by giving free rein to anger, pride, deceit, or greed; and, lastly, (4) false belief is a fruitful source of *karma*.

In Hinduism we find that God inflicts punishments for evil action, whereas in Jainism action accumulates energy and automatically works it off without any outside intervention. The Hindus think of *karma* as formless while the Jainas think of it as having form. The Jainas divide *karma* according to its

nature, duration, essence and content. Mahāvīra's great message to mankind is that birth is nothing, that caste is nothing, but that *karma* is everything and that on the destruction of *karma* future happiness depends. *Karma* is the deed of the soul. It is a material forming a subtle bond of extremely refined *karmic* matter which keeps the soul confined to its place of origin or the natural abode of full knowledge and everlasting peace. *Karma* plays an important part in Jaina metaphysics. Jainism as a practical religion teaches us to make ourselves free from impurities arising from *karma*.

The Buddhist doctrine of *karma* is quite applicable to the modern world. It is now universally accepted that the only thing which follows a man after death is his *karma*. Therefore all men should do noble deeds, considering them as stored-up treasure for future welfare. Whatever prosperity or adversity befalls us we ascribe it to our *karma*. *Karma*, chance and fate or destiny are interrelated. *Karma* has its connection also with ignorance (*avidyā*). When a man is disappointed in his mission in this world, he is often told: "Resign yourself to the result of your own *karma*."

Really the doctrine of *karma* teaches us the permanency of deeds and the inevitability of moral responsibility in the case of an individual, a family, or a nation. It becomes the principle of the preservation of energy and of evolution and heredity in the physical world. Taking into account the effect of *karma* we should always try to do good to humanity and should not indulge in any misdeed. We should bear this in mind, that *puṇya* brings reward and *pāpa* brings punishment. It is *karma* which makes human beings great or low. The influence of *karma* on human life is indeed very great. Its continuous flow through countless ages with a fresh accretion of strength at every stage ultimately bursts upon human society in the form of sages or seers like Confucius, Socrates, Jesus, Buddha, or Mahomet whose names are ever remembered by a grateful posterity which worships them as martyrs or as heroes.

B. C. Law

NEW BOOKS AND OLD

LITERATURE *

Bridges exclaims in *The Testament of Beauty*:—

> How small a part
> of Universal Mind can conscient Reason claim!
> 'Tis to the unconscious mind as the habitable crust
> is to the mass of the earth....

The 19th century "discovered" psychology; the 20th, the even more intriguing science, psycho-analysis. New scientific hypotheses and techniques inevitably influence literature and literary criticism, because ultimately all surge from life and return to enrich life. It is true Shakespeare was little acquainted with psychology, and with psycho-analysis not at all; he had, however, taken deep draughts from the fountain of life, and his character-creations must have accordingly been intuitively patterned in conformity with the known or still hidden "laws of life." There is nothing thus *prima facie* absurd in interpreting Shakespeare's plays in the light of the modern sciences of psychology and psycho-analysis. But if this is done humourlessly or with fanatic obtuseness, we shall have no light, only the marsh vapours of regret, no thrill of discovery, only nausea. The "Cantabrigian" technique, however appropriate to the physical or biological laboratory, may prove useless or a handicap in assessing literary values. On the other hand, and within limits, the scientific technique may prove a prophylactic against what often passes for criticism today. Mr. Lucas's lectures on literature and psychology are instructive because he is aware of the limitations of the scientific method and hence does not allow the certitudes of the lower knowledge to get the better of the imponderables of the higher wisdom.

Mr. Lucas writes at the outset: "Critics have, I feel, two duties—to interpret; and to judge." The book too is divided into two parts, and they are complementary. There is no esoteric heaviness or nerve-racking hair-splitting in the argument; having originally been given as lectures to groups of Cambridge undergraduates, the various chapters of the book come laden with a disarming friendliness; and sometimes the reader even experiences a sense of participation in the adventure of discovery. After a fresh exploration of Shakespeare's tragic world, we enter the wider arena of literary criticism and wrestle, as others have done before us, with the dragons of Romanticism and Surrealism. Mr. Lucas makes a neat point when he relates the Freudian "id" with the Romantic impulse, the "super-ego" with Classicism, and the "reality-principle" with Realism. As for Surrealism, that frenzy of automatic creation beyond the pale of both beauty and morality, it is for Mr. Lucas the final *reductio ad absurdum* of the

* *Literature and Psychology*. By F. L. Lucas. (Cassell and Co., Ltd., London. 340 pp. 1951. 15*s*. Received through the courtesy of the British Council, London.)

Romantic movement. A diversity of critics and poets and a variety of theories jostle together in Mr. Lucas's pages; and his own comments are always marked by a fundamental honesty. Sanity and integrity are rare qualities in a literary critic; and Mr. Lucas is richly endowed with both. No wonder he sends his readers back to literature, more ardent votaries and more eager students than ever.

K. R. SRINIVASA IYENGAR

The Ballet Annual. Fourth Issue. Edited by ARNOLD I. HASKELL (Adam and Charles Black, Ltd., London. 148 pp. 1950. 21*s*. Received through the courtesy of the British Council, London.)

This book is beautifully produced and illustrated. Its most encouraging features are that it upholds as supreme the truly and sternly classical in the art of dancing; and warns against a tendency to allow quantity (huge spectacles) to flourish at the expense of quality. Also a definite line is drawn between the instinctive, personal charm of some ballerinas and the conscious, strictly disciplined and perfect technique of the truly great classical dancers. The best in all art has always been based on tradition and idealism, and has often had a religious purpose. But this does not mean that art should be imitative in the ordinary understanding of the term, or sentimental. On imitation in dance technique Plato wrote illuminatingly:—

> Dancing...is of two kinds: one of nobler figures, imitating the honourable; the other of the more ignoble figures, imitating the mean....
>
> Out of the imitation of words in gestures the whole art of dancing has arisen.

In *The Republic* he adds something worth thinking over by artists in the field of dancing:—

> I believe that the teachers of both [music and gymnastic] have in view chiefly the improvement of the soul.

E. T.

Treasures in Oxford. By JOHN WOODWARD. (Published for The British Council by Longmans, Green and Co., Ltd., London, New York, Toronto. 48 pp. 32 plates. 1951. 2*s*. Received through the courtesy of the British Council, London.) *The Greeks.* By H. D. F. KITTO. A Pelican Book. (Penguin Books, Ltd., Harmondsworth, Middlesex. 256 pp. 1951. 1*s*. 6*d*.)

Treasures in Oxford gives an idea of the grandeur of its art and of the city. The illustrations, tastefully brought out on beautiful art paper, have an added significance in that there are notes and acknowledgments made on them. Treasures in England, Cambridge and Edinburgh are other booklets which are also a treat to the eye, the mind and the heart.

The Greeks have always seemed an "alien" people but Mr. Kitto, who has travelled in Greece and written a book on Greek Tragedy, adopts the human approach to them. *The Greeks*, therefore, reads more like a biography and a character-sketch of the people than an "achievement" story. As a people the ancient Greeks were all-rounders—physically and mentally fit for the good and beautiful things of life and the hereafter. Homer gave a representation of their Art, Religion, Philosophy, Politics—and Life. The Greeks continued for some time to be a "different" people, distinguishing themselves from the "barbarians" on the ground of

language. Their City States were of the best, but at last war brought ruin even to them.

"The Greek Mind," "Myth and Religion," "Life and Character" are some of the absorbing chapters in this book and it is hoped that Mr. Kitto will complete the story of the Greeks in a second volume; in this one he ends with Alexander.

WILLIAM HOOKENS

Getting to Know English Literature. By T. G. WILLIAMS. (124 pp. 1951); *Finding Out About Atomic Energy.* By DR. J. L. MICHIELS. (124 pp. 1951); *A Short History of Our Own Times, 1919—1950.* By ESMOND WRIGHT. (126 pp. 1951); *A Signpost to Mathematics.* By A. H. READ. (124 pp. 1951). (Thrift Books, Nos. 5—8, C. A. Watts and Co., Ltd., London. Each 1s.)

These four new Thrift Books are excellent—not mere popular pre-digests, but with a life of their own. Characterized by the ease of manner of the good teacher, they escape the mannerism of the hearty or whimsical approach. Technical obscurities are made as lucid as they can be for the layman, though the subjects themselves inevitably demand a reasonable quantum of effort and intelligence on the reader's part.

Getting to Know English Literature, by T. G. Williams, Founder and former Principal of the City Literary Institute, London, examines literature as the art of words. Its inspiration may pour out seemingly unbidden, or may demand a fierce struggle to fuse the meaning and the sound to the flash point at which "illumination comes in a phrase or a poem which for ever holds in itself a fire of creative energy." A short historical sketch forms the latter half of the book.

Dr. J. L. Michiels, in *Finding Out About Atomic Energy* gives the scientific background of the moral problems facing the ordinary man, concerning the good and evil use of Atomic Energy. The ordinary man needs also a grasp of recent historical events. Since memorizing the details as they occur, or keeping newspaper cuttings, is largely impracticable, Esmond Wright's *A Short History of Our Own Times* is invaluable for giving an over-all picture of the period whose spirit, he feels, approximates to "that other age of discovery and re-orientation, the Elizabethan." A. H. Read's *A Signpost to Mathematics* is concerned most with methods and approach, and the true mathematician's delight in the subject as a growing thing. He ends with comments on the flashes of illumination that come after a period of hard thinking on a problem, especially where there is a linkage of ideas reaching into a far wider sphere than the problem itself.

W. E. W.

Singing Words. By MOLLY DE HAVAS. (The Forerunner Publications, Salmon's Cross, Reigate, Surrey. 48 pp. 1951. 7*s.* 6*d.*)

The need for rhythm and control in child development is well recognized, and the Salmon's Cross School, Reigate, in its remedial training, claims to have successfully combined Steiner eurhythmy with verses, in action games and co-ordination exercises. Since such training has a normal value also, teachers of small children will be glad of the decision to bring Miss Molly De Havas'

charming poems before a wider public. Many are Nature poems, some few have a religious, Christian tone, a number are action verses. All have a marked rhythm (for stepping and clapping), while the use of alliteration and vowel-play gives practice in accurate pronunciation. An example of an action verse is "Will."

I can turn myself and turn myself,
Or curl up when I will,
I can stand on tiptoe reaching high,
Or hold myself quite still.

But even the more mature poems have something of the clear quality of verses that children themselves write.

E. W.

ON PHILOSOPHY *

According to Mr. McCracken, a philosophical fashion prevalent in Britain is mistaken in distinguishing sharply between thinking and valuing, and in depreciating our valuations as due merely to emotion. In opposition, Mr. McCracken insists that value is an intellectual category. Does he hope to confer upon our judgments that this is good, that bad, the respectability attaching to our judgments on matters of fact or of geometry? If so, the attempt breaks down as soon as we see that he has merely redefined "intellectual" so as to include judgments of value as well as those recognized as intellectual by his opponents. He goes on to compare the concept of value with the Kantian category of cause and effect. But, even if it could be shown to be more than a contingent fact that human beings find everything of which they become aware either good or bad (at any rate, in some way valuable), this would not prove that they do, or ought to, agree on what things are good and bad, respectively. That something of this sort is Mr. McCracken's claim is suggested by his approving reference to the Cartesian identification of value with reality. There is a tantalizing hint that in coherence there may be found a standard by reference to which such a claim might be justified. But it is not sufficiently elaborated to overcome the subjectivist objection that people's standards of justification are unarguably different.

To the establishment of his case the study of the theories of value of Descartes, Geulincx and Spinoza, which occupies four times as much space as the author's general exposition, contributes little, though it is not without interest. Mr. McCracken discusses an aspect of the thought of Descartes which commonly receives too little attention, and offers an exposition of Geulincx much fuller than is customary. But a refutation of subjectivism could nowadays carry conviction only if supported by a detailed study and analysis of moral and other axiological disagreements and of the methods by which we are sometimes successful in resolving them. One is left with the impression that Mr. McCracken has imposed upon his sympathetic study of these 17th-cen-

* *Thinking and Valuing: An Introduction, Partly Historical, to the Study of the Philosophy of Value.* By D. J. McCracken. (Macmillan and Co., Ltd., London. viii + 238 pp. 1950. 15*s.*)

tury philosophers a task to which it is in principle unequal.

D. R. COUSIN

Way to Wisdom : An Introduction to Philosophy. By KARL JASPERS; translated by RALPH MANHEIM. (Victor Gollancz, Ltd., London. 208 pp. 1951. 10*s.* 6*d.*)

The statement on the dust-jacket that Karl Jaspers "is, of course, the originator of Existentialism," is nonsense; as a glance at a dictionary would indicate. But it is true that this book is the one which has long been needed to give the over-worked word "Existentialism" its meaning; and, by implication, to put such a man as Gabriel Marcel in the philosophic place he deserves, and remove such a one as J.-P. Sartre from the place he does not. *Way to Wisdom* (the only second-rate thing about which is its title) is undoubtedly one of the most remarkable books published in this century, a succinct, distinguished and wholly pertinent work, a small masterpiece both of thought and of expression. Its quality appears in a number of ways. It contains, for example, an elucidation of the complex problem of good and evil which occupies only three pages, yet is altogether satisfying. It expresses a profoundly imaginative faith at all points so magnificently and courageously sceptical that it refuses all dogmatism. It includes a history of man in 13 pages, and another of philosophy in 12. But Jaspers achieves here two other things of greater importance. In the first place, the book is an introduction to philosophy which not only fulfils its purpose of explaining to the layman what philosophy is and has been, but which is in itself a new and additional chapter in the development of philosophic thought. For it is classic philosophy interpreted and expounded, not by an academic "compiler" or commentator, but by a creative philosophic mind as great in its own way as any it interprets and expounds; so that it is as if we had an introduction to poetry written in verse by Shelley, or to music written in music by Berlioz. In the second place, Jaspers has written a wholly contemporary philosophy. The book belongs to the *Zeitgeist*, yet it transcends it and belongs to the eternal. This gives it an extraordinary quality of vital immediacy. A man who knows himself "engaged" (as the Existentialists say) in the problems of these times can read it with the feeling that its inward reality takes note at all points of his own outward actuality, of a world in which, to quote only one of Jaspers's many profound and arresting remarks, "To be a man is to become a man"; a world in which, that is, not to become a man is not to exist.

R. H. WARD

Oriental Philosophies. By WILLIAM D. GOULD, GEORGE B. ARBAUGH and R. F. MOORE. Third and Revised Edition. (Russell F. Moore Co., New York. 220 pp. 1950. $ 4.50)

This is a very useful book, presenting a bird's-eye view of Oriental philosophy. It is not a mere history. Its excellent method is to offer an introductory essay followed by readings from the original texts of the systems of philosophy treated. The contents include: Indian Philosophy with readings from the *Rig Veda*, the whole of the *Katha Upanishad*, selections from the second chapter of the *Gita*, etc.; from Jainism

and Buddhism; and Readings from Professor Radhakrishnan's works. The other philosophies treated are: Chinese with readings from Confucius, Mencius, Lao Tzu and Chuang Tzu; and Japanese. A brief and rapid survey of Islam, Zorastrianism and Mithraism are included which is followed by a good bibliography.

The authors say:—

> The chief philosophic task of Indian philosophy in recent times has been to reconcile Christian moral ideals with the traditional theoretical idealism of India which usually expresses itself religiously in pantheism or a pantheistic polytheism.

The citation from the *Gita* included in this book ought to disprove that Indian Philosophy either lacks in "moral ideals" so as to need to borrow from other sources or that Indian Idealism is "theoretical." And, in "recent times" the ethical idealism of Mahatma Gandhi was, essentially, a philosophy of *action*, though in the present disposition of the world, even that may appear to many, again, as "the traditional theoretical idealism of India." This misunderstanding is, now, "traditional."

N. A. NIKAM

Homo Viator: Introduction to a Metaphysic of Hope. By GABRIEL MARCEL; translated by EMMA CRAUFURD. (Victor Gollancz, Ltd., London. 270 pp. 1951. 16*s*.)

Gabriel Marcel describes the collection of essays and addresses contained in this book as an "introduction to a metaphysic of hope" of which the first of them is a subtle exposition. He has, of course, handled this theme in other books, notably in his recent Gifford lectures, *The Mystery of Being*, and in his earlier *Metaphysical Journal*. But the fact that all these essays were written during the war and in a defeated and occupied France gives to them perhaps an added urgency and intensity.

Hope for many people, for most of us, indeed, in some degree, is the opposite of despair. Hence the saying that we "hope against hope." But this is not true hope, as M. Marcel insists, because it is linked with "having." We hope to possess, as we fear to lose, even so immaterial a thing as happiness. And so we fall a prey to the anxiety, the "mortifying anticipation" as M. Marcel calls it, which is like the "premature decay of those who have never lived." True hope, on the other hand, is given to those who commit themselves to life. M. Marcel defines it as

> the availability of a soul which has entered intimately enough into the experience of communion to accomplish in the teeth of will and knowledge the transcendent act.

It springs from and sustains creative fidelity, which is perhaps the essential theme of these essays. Some of them are critical examinations of such faithless philosophies as that of Sartre. But the best are creative meditations upon the true nature of the family or fatherhood or the ego or on immortality. And nowhere does M. Marcel reveal better both his sensitive receptiveness to another's genius and his openness to non-Christian spiritual experience than in his two concluding essays on Rilke. The whole book is instinct with that fundamental reverence towards life which man needs so desperately to recover.

HUGH I' A. FAUSSET

Process and Unreality: A Criticism of Method in Whitehead's Philosophy. By HARRY KOHLSAAT WELLS. (King's Crown Press, New York, and Geoffrey Cumberlege, Oxford University Press, London. 211 pp. 1950. 20s.)

Dr. Whitehead emerged into the philosophical world as a star of the first magnitude with his *Enquiry Concerning the Principles of Natural Knowledge* (1919) and *The Concept of Nature* (1920). The world of scientific thought had been shaken from its moorings by Einstein and the new physicists. The picture of the external world as finally framed by the Newtonian physics of atoms in absolute time and absolute space, had long served as the tacitly accepted background of all thought and culture. Now Relativity and the new physics made Newtonian physics no longer workable. A radical overhauling of fundamental ideas regarding the ground-plan of Nature became necessary before science could take the next step. Prof. Whitehead attempted such a synthesis in the works mentioned. He made speculative cosmology (and philosophy) respectable again. And he followed out the logic of his new concept of nature (with the dynamic "event" as the new brick instead of the old "substance") with a full-fledged metaphysic of his own in the old "grand manner" in his later works—*Science in the Modern World* (1925), *Process and Reality* (1929) and *Adventures of Ideas* (1933). In these he approached the major values and insights of the old "perennial philosophy" of spiritual idealism.

The present book by Harry Kohlsaat Wells, a pupil of Dr. Whitehead's at Harvard, is a study in the method adopted by Whitehead in his speculative reconstruction of reality, natural and spiritual. It is well documented and shows that the logic of identity and contradiction, which Whitehead criticizes in Aristotle and Newton as leading to a static view of things, is employed by Whitehead himself all unconsciously. This vitiates his philosophic conclusions. The old dualism of substance and attribute, time and eternity, is shown to reappear as a consequence in Whitehead in his theories of event and object, process and reality, God and the world. The most interesting point in the exposition is the repeated suggestion that if Whitehead had gone to Hegel's new logic or dialectic, he would have found clues for a more dynamic reconciliation of the opposites, thus rendering his new philosophy of organism internally harmonious and consistent.

M. A. VENKATA RAO

Whitehead's Theory of Experience. By EWING P. SHAHAN. (Columbia University, New York. 140 pp. 1950. 16s.)

Alfred North Whitehead was undoubtedly one of the foremost philosophers of this century and also one of the most difficult. The earlier part of his life was spent in England where he taught mathematics, wrote on the philosophy of science and produced, in collaboration with Bertrand Russell, their monumental work: *Principia Mathematica*. The latter part of his life was lived in America, where he taught philosophy at Harvard University, and wrote his more purely philosophical works. So, while there have been, as far as we know, only two books on Whitehead published in England, several have already appear-

ed in America of which Professor Shahan's book is one of the latest.

He has given us an admirable study of Whitehead's philosophy, dividing his works into two parts, the first dealing with the philosophy of science and the second with more general metaphysical problems. According to our author, there are two different views of experience, a narrow view and a broad view, and these are both to be found in Whitehead's works. Professor Shahan writes :—

> In one case human experience is analyzed in terms of its objective content; in the other there is equal if not greater emphasis on the subjective aspects of experience.

The broad view is found in his later works, but unfortunately, even there, the earlier, narrow view sometimes obtrudes itself. This has been responsible for certain peculiar difficulties of Whitehead's philosophy. In Shahan's opinion, the two views cannot "coexist without some modification of one or the other." He has therefore suggested some modifications in the notions of extensive continuum, presentational immediacy and eternal objects and God. I am not sure that these suggestions would be acceptable to an orthodox Whiteheadian.

The book is not meant for beginners; but for all who are already acquainted with Whitehead's works, it is bound to prove very stimulating.

R. Das

Poets and Mystics. By Nolini Kanta Gupta. (Sri Aurobindo Library, George Town, Madras. 136 pp. 1951. Rs. 3/-)

This is a collection of 14 essays on poets and mystics of East and West, writers who have been the theme of much reflection and discussion among like-minded people (*sahridayas*). There are two essays on Sri Aurobindo—one on "The Age of Aurobindo" and the other on his "Ahana and Other Poems." Rabindranath Tagore and Vivekananda are the only other Indian thinkers who receive attention. The other essays in the collection deal briefly with Blaise Pascal, William Blake, Nicolai Berdyaev, Goethe, Aldous Huxley, T. S. Eliot, Nicholas Roerich and a 14th century English mystic, Walter Hilton, little known among general readers.

To write just four pages on "The Age of Aurobindo" and not get lost in a rose-mist of high-sounding-words and again to succeed in posing a question and suggesting the line of an answer is something rare among writers on Aurobindo. The author, it is clear, belongs to a circle of thinkers who have trained themselves to keep the thought or the experience before the mind and express it (dipped in emotion or illuminated by vision, it may be) in words as nearly as possible suggestive of what they see in the diction current among like-minded people. Mr. Gupta considers the familiar criticism of the attempt to realize the Life Divine as being premature in the present stage of humanity, earth-bound as it is. The age of the Spirit will come, it is said, when the intransigence of matter is overcome completely and for all. Mr. Gupta answers that the ascent of Man has to proceed simultaneously on both fronts and a glimpse of the spiritual point of view will be seen to simplify many problems of social, economic, political and other fields. Indeed, things are achieved on the material plane only after they have been accom-

plished on the spiritual. He quotes the *Gita:* "These beings are already killed by me."

In two essays, "Mystic Poetry" and "Poetry in the Making," he develops his point of view of the plane of consciousness which is expressed by mystic poetry. Passages are used from many literatures, Sanskrit, French, ancient and modern. The reader is left with the suggestion that mystic poetry is an expression of the super-consciousness. There is no discussion of the difference between poetry as such and mystic poetry. But all the studies in the volume are suggestive and worth perusal.

M. A. VENKATA RAO

The Chief Currents of Contemporary Philosophy. By DHIRENDRA MOHAN DATTA. (The University of Calcutta. 541 pp. 1950. Rs. 10/8)

Dr. Datta's courses of lectures prepared originally for post-graduate students of the Patna College, are brought together under this suggestive title. The chief currents considered are Neo-Hegelian Idealism, Italian Idealism, Indian Idealism, Pragmatism, the Philosophy of Bergson, European and American Realism, the Philosophy of Sense-data, Emergent Evolution, Whitehead's organic theory of nature, Logical Positivism and the Philosophy of Marxism. An Appendix presents "The Contribution of Modern Indian Philosophy to World Philosophy."

While congratulating Dr. Datta on this useful volume, I should like to point out that contemporary Indian Idealism as expounded and championed by Bhattacharya and Radhakrishnan, does not contain anything new or original. Indian Idealism continues to be the same as that of Sankara, though contemporary exponents have in some cases misrepresented the monism and idealism of the Acharya with a view to securing for him a hearing in Europe and America. I can understand expressions like "Bhattacharya's exposition of Sankara's Idealism," or "Radhakrishnan's account of Sankara's Advaita," but the expression "the idealism of Bhattacharya and Radhakrishnan" must remain unconvincing, while such a blend of Western and Eastern thought as Dr. Datta claims for Radhakrishnan's "contemporary idealism" needs must, to my mind, destroy the individuality of both.

It is surprising that Dr. Datta should have ignored Realism in the contemporary philosophy of India. Does he believe that contemporary Indian thought is devoid of Realism or that all rational philosophy must be idealistic? *Contemporary Indian Philosophy* edited by Muirhead and Radhakrishnan, to which Dr. Datta refers, is preeminently partisan in conception, planning and execution. Apparently, the editors would have none of the realistic systems.

Nevertheless, despite Dr. Datta's ignoring of Indian Realism, post-graduate students will find his work useful.

R. NAGA RAJA SARMA

The Ultimate Value. By ROBERT COLLIS. (Methuen and Co., Ltd., London. 181 pp. Illustrated. 1951. 12*s.* 6*d.*)

This account of the children in Belsen Camp, by the doctor who came with the Allied troops and was placed in charge, is both painful and heartening. Dr. Collis became especially attached to a little brother and sister whose mother had died in the camp, and finally adopted them. The main purpose of the book is to show how events in early life affect children in general, and how much can be done to help the readjustment of children who have lost that security and home which should be their right. The author describes, with remarkable fairness and restraint, just how and why this particular family were snatched from their small native village in the Carpathians, how the children and their mother were separated from their father, and how heroically their mother fought to save the children. The dreadful journey, with so many people packed into a cattle truck that it was impossible for them to sit, locked in without food or water for four days, seems unbelievable, but it must be remembered if we are to take Western civilization at its true value. At the end of the journey the guards "pulled out those unconscious and left them lying on the platform. They made a pile of the dead, noting the identity of each meticulously." The mother stood, semi-conscious, holding her dead baby, while guarding her other children. The small girl, Eva, aged seven, had a remarkably happy relationship with her mother, and this great love, Dr. Collis believes, seems to have given her spiritual strength and courage to recover and to help her little brother who also survived, although terribly stricken with tuberculosis.

The whole book, with its account of the village life, the life in Belsen, the good work done by the Swedish hospital, and the final happier life of the children in Ireland, is of the greatest interest to all, even those who have no special knowledge of children. For the first time, perhaps, we are helped to see in detail how the materialistic outlook, with its disrespect for the individual human being, can lead to the horrors of the concentration camp, how the early, "efficient" camps, broke down, how disease spread and morale was ruined, etc. Even so there are brief sparks of humanity....One S. S. woman risked much to bring the children food when their mother was ill and dying. Another moment is when the little boy makes friends with a fierce police dog.

Finally the author's references to the Gypsy children are worth noting. "It seemed," he writes, "as if their bodies were inhabited by elemental spirits related to the trees and the streams and the animal world..." and these children were the ones least touched by the horrors they had experienced and were the quickest to recover. He also noted the great importance of animals, cats and dogs, in the life of the little girl Eva; her greatest strides in recovery seemed to come after a beautiful dog became her friend in Ireland:—

> The child, nestling her face into the ruffles of his breast, slipped her arms around his neck and thus fell asleep. The two presented a picture of great beauty.

A wonderful book, but its title does not call enough attention to its contents, and so it may escape some who would benefit from it.

ELIZABETH CROSS

The Psychology of Man's Possible Evolution. By P. D. OUSPENSKY. (Hodder and Stoughton, Ltd., London. 95 pp. 1951. 7*s*. 6*d*.)

P. D. Ouspensky is best known to the world as the author of *Tertium Organum* and *A New Model of the Universe*; comparatively few people realize that he was a teacher as well as a writer. For over a quarter of a century he imparted orally the ideas on which he laid chief stress to a number of people whom he met privately in London. The book which is now published is his teaching on the nature of man. The system of psychology that he taught differed from Western systems of psychology in that it recognized the possibility of man's further evolution. Man could become other than he is, not through the haphazard action of external forces exercised over long passages of time, but by his own efforts. Man, as born, was a machine set in motion by external forces, a being devoid of any sovereign self, in whom everything happened by accident rather than by design. By continuous effort along certain lines he could begin to gain control over his machinery and in course of time might become not a machine but a true man.

Ouspensky possessed a well-ordered mind and these lectures are stamped with the same clarity of exposition as was his written teaching. The terms employed are carefully defined in spite of the fact that he placed but little reliance on definition. His followers were required to recognize the various states of mind with which he dealt, not from external descriptions, but from their own inner experience of them. It was for this reason that his teaching was formerly imparted only by word of mouth, for only by his pupils' account of what they had actually observed in their own persons could he be sure that his ideas were properly understood. His instructions to them were that they should register or observe only. "Analysis," he said, "came much later when they had accumulated sufficient material for this purpose."

The psychological ideas expounded in this book are only a small part of a much more comprehensive system of knowledge which had been imparted to Ouspensky by Gurdjieff. His psychology suffers from the disadvantage of having been torn from its context, but this defect can be remedied by studying Ouspensky's other and much larger book *In Search of the Miraculous*. In this work he gives a very full account of his long association with Gurdjieff and of his conversations with him. From where this system of knowledge which Gurdjieff taught came is unknown to any one, for he never gave any information concerning its origin. All that is known is that Gurdjieff travelled extensively in the East and penetrated into regions which are seldom visited by Europeans.

Ouspensky writes so simply and clearly that his book can be understood by those who are devoid of any scientific or psychological training. It will appeal particularly to those readers who have long ago realized that it is essential to struggle with the imperfections and weaknesses of their nature, but are at a loss as to where to begin. *The Psychology of Man's Possible Evolution* might indeed be described as an excellent introduction to the study of oneself. And that self-knowledge is a necessary preliminary to the attainment of wisdom has been proclaimed by all the great sages.

KENNETH WALKER

Popol Vuh: The Sacred Book of the Ancient Quiché Maya. English Version by DELIA GOETZ and SYLVANUS G. MORLEY, from the Spanish translation by ADRIAN RECINOS. (William Hodge and Co., Ltd., London. 217 pp. 1951. 18*s.*)

After the conquest of the Quiché by Pedro de Alvarado in 1521, a prelude to their conversion to Christianity, most of the ancient sacred books in the pictographic script were destroyed, and the few which remained were carefully hidden. As time went on, the number of those able to read these books diminished rapidly, until finally one of them, not wishing the knowledge to be entirely lost, made a transcript of the most important, the *Popol Vuh*, into the Latin characters. Towards the end of the 17th century, this MS. came into the possession of Francisco Ximénez, the learned Dominican priest of Chichicastenango, near Santa Cruz. He copied it and also made a translation from the Quiché into Spanish, but his copy and translation remained unknown to the world till around 1855 when Scherzer and de Bourbourg discovered them in the library of the University of San Carlos, in Guatemala. The original MS. seems to have disappeared, and so it is from Ximénez's copy that M. Recinos has made the present translation. He has translated direct from the Quiché but has nevertheless made good use of previous versions, from that of Ximénez onward, and the result is thoroughly satisfactory. The extensive and scholarly foot-notes will be of great service to the serious student.

The book consists of two main parts, an introduction and the translation proper. In the introduction, the translator deals with the history of the manuscript and the various translations which have been made from it, discusses the authorship of the *Popol Vuh*, and gives in addition an outline history of the Quiché people. The translation proper is divided into a preamble and four parts. According to the preamble, the *Popol Vuh* consists of a divine revelation, followed by the early chronicles of the Quiché. Parts I and II and the beginning of Part III contain the revelation which deals with the primordial creation, the boasting and final overthrow of the proud Vucub-Caquix and his two sons, the visit of the two divine youths, Hunahpu and Xbalanqué, to the infernal realm of Xibalba, and finally the creation of the present race of men. In the rest of Part III and in Part IV, we read how the three ancestors of the Quiché obtained idols which, in return for a steady stream of human sacrifices, aided the Quiché in their migration to Guatemala and gave them victory over their enemies.

We note with interest that in spite of the degeneration of the Quiché religion, as shown by the practice of unwilling human sacrifice, the Quiché tradition makes use of the same metaphysical symbols as the Celtic, Qabalistic, Islamic, Hindu and Far Eastern traditions. The book will be welcomed by students of analytical psychology, folklore, comparative religion and metaphysics. The bibliography and the index are as good as the translation, and we are indeed grateful to Miss Goetz and the late Mr. Sylvanus G. Morley for making the *Popol Vuh* available, for the first time, to English readers.

C. A. WINYARD

THE INDIAN INSTITUTE OF CULTURE

[The following paper, read at the Human Rights Day Celebration of the Indian Institute of Culture, Basavangudi, Bangalore, on December 10th, 1951, is by **Shri M. Ramaswamy,** an Advocate of the Mysore High Court, Bangalore and an authority on Constitutional Law. Shri Ramaswamy is the author of a number of books and monographs in that field, including Transaction No. 1 of the Indian Institute of Culture: *The United States of America : The Making of Its Constitution,* and *The Commerce Clause in the Constitution of the United States.*—ED.]

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

We have assembled here today to celebrate the third anniversary of an historic event of immense significance to the future of the human race. Meeting in the main Assembly Hall of the Palais de Chaillot in Paris on 10th December 1948, the General Assembly of the United Nations, comprising the representatives of 56 governments, adopted by 48 votes in favour (with none against and 8 abstentions), the draft of a Universal Declaration of Human Rights which had been prepared after two years of intensive study and discussion—as an affirmation and as a promise—as an affirmation of the worth and dignity of every human being and as a promise that nations and individuals would observe certain fundamental decencies and values in their daily intercourse in order that this world of ours should be a place worth living in. I think Dr. Herbert Evatt of Australia, then President of the General Assembly, was not exaggerating its value and importance when he said at the time of the adoption of this Declaration :—

> It is the first occasion on which the organized community of nations has made a declaration of human rights and fundamental freedoms, and it has the authority of the body of opinion of the United Nations as a whole, and millions of men, women and children all over the world, many miles from Paris and New York, will turn for help, guidance and inspiration to this document.

Ignorance, cupudity, intolerance and selfishness, on the part of both individuals and groups, have through the ages, no doubt, tarnished the history of man's life on this planet. But, taken by and large, man in his community life has achieved a large measure of success which makes the future outlook for him quite hopeful, I think. If we retain a proper sense of perspective and if we are not obsessed with the occasional barbarities and brutalities which man inflicts on his fellow-men, we realize that the godly virtues of kindliness, fair-play and sense of duty are the governing rules of human conduct.

Imagine for one moment what would happen if the motor-man of a tram-car failed to apply the brakes when a vehicle suddenly crossed the tram-track. The result would, of course, be dreadful. But do we find this individual, humble and ill-paid as he is, careless in the performance of his duty ? No. And let us recall to our minds the way in which men have on countless occasions reacted to human suffering when a tornado or pestilence

or an air-disaster has brought misery to their fellow-men. They have girded up their loins and tried to help their fellow-creatures in every way possible. Is it possible for the complicated pattern of modern civilization, with its closely intertwined social and economic relationships, to function smoothly, as it does function today, without a pervasive sense of co-operative endeavour on the part of large masses of people ? No.

These facts, I believe, attest to the innate worth and nobility of the human spirit. It is this hopeful view of human nature that has inspired and guided the men and women who have laboured to give us the Universal Declaration of Human Rights. The General Assembly of the United Nations, in its nobly worded utterance proclaimed this Universal Declaration

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

The freedoms asserted in this document have a long history behind them. Many of them have been sanctified by the blood and suffering of heroic men and women in many lands and in many ages. When the great Socrates drank the hemlock at Athens in his 72nd year, he was only asserting a man's right of free inquiry, a right which lies at the very base of all human progress. That noble man had a burning desire to penetrate to a true understanding of all matters that deeply affected man in his daily life, matters like the conduct of men towards one another and the true meaning of beauty, justice and knowledge. He was charged, as you know, with corrupting the youth of Athens by preaching his unorthodox views. When he was condemned to death, he was sorry only for the ignorance and intolerance of his fellow Athenians. And, brave man that he was, he died discoursing on the doctrine of the immortality of the soul.

Humble men and women, under the leadership of Gandhiji, braved *lathi* blows and bullets in the assertion of their right to live as free men and women, under a government set up by their own free-will, and not be the slaves of an alien power. And as for freedom of religion, the pages of history are strewn with examples of men and whole groups who have paid with their lives for asserting this elementary right. We could go on endlessly with examples of the many fights which have been fought and of the many sufferings which have been endured in asserting some of the important facets of human freedom.

Now we shall take a bird's-eye view of this great Declaration of Universal Human Rights. The universal character of these rights is brought out clearly by the first two Articles. Article 1 says :—

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2 provides, *inter alia* that :—

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Articles 3 to 20 define some of the civil rights of the individual. They include the rights to life, liberty and security of person, equality before the law, fair trial, non-subjection to arbitrary arrest, detention or exile, freedom from cruel or degrading punishments, and freedom of movement. These are to be found enumerated in Articles 3 to 15. Article 16 recognizes the right of men and women of full age, without any limitation due to race, nationality or religion, to marry and to found a family. Articles 18 and 19 which are rather important, recognize the right of freedom of opinion and expression. Article 21 defines the political rights of the individual, such as the right to take part in the government of the country either directly or through freely chosen representatives.

Articles 22 to 26 assert the economic and social rights of the individual. Among these are the right to work, periodic holidays with pay; the right to rest and leisure, including the right to protection against unemployment, the right to an adequate standard of living, including housing, medical care and security in the event of sickness, widowhood and old age.

Article 29, the penultimate Article, stresses the important fact that: "Everyone has duties to the community in which alone the free and full development of his personality is possible." It is a reminder to all of us that rights and duties are correlated and that individual welfare can be safeguarded only by the individual's discharging his obligations to society. But the Article also points out that the rights of individuals must be subordinated to, and only to, "the just requirements of morality, public order and the general welfare." This is in the nature of a warning to those who enact laws in the name of society that such laws should not unduly encroach upon individual freedom.

The question naturally arises whether the mere drawing up of a Declaration of Universal Human Rights would ensure their due observance in the daily conduct of both individuals and nations. It is obvious that their appeal at present is only to the conscience and good sense of individuals and nations. After the adoption and proclamation by the General Assembly on December 10th, 1948, of the Universal Declaration of Human Rights, the Commission on Human Rights was engaged in the important task of formulating a Covenant on Human Rights which would go a step further than the mere Declaration of Human Rights. The objectives at which the proposed Covenant aims are: (1) the definition, with a greater degree of legal precision, of at least some of the rights proclaimed in the Declaration, (2) the formulation of certain international measures of implementation aiming either at the promotion of these rights, or at the supervision of their implementation within the contracting states and (3) the provision for the discretionary signing and ratification of the Covenant by the Member States, so that those who adhere to it would be legally bound by its terms. From the recent Report issued in June 1951 by Dr. Charles Malik, the Chairman of the Commission on Human Rights, it would appear that the drafting of a final Covenant on Human Rights, though it has made much headway, has still many hurdles to surmount. This is how the drawing up of a Cove-

nant on Human Rights, providing for a satisfactory procedure for the implementation of the rights formulated in the Declaration, stands at the present time.

Now one may ask what is the best way open for the realization of these basic human freedoms in the context of everyday life in the world as it is organized today in the form of so many national sovereign States. The problem would, of course, be a simple enough one if the whole of humanity were organized under one World Government. We could then have a Universal Bill of Rights written into a World Constitution which, in case of the infraction of any of the rights guaranteed, could be enforced by Courts of Law. But a World Government, though it is a consummation devotedly to be wished for, does not appear to be just round the corner. The time does not appear to be ripe for it. And in the absence of a World Government, the only practicable way that I know of to secure the enforcement of human rights is for each sovereign State to write into its own fundamental law a code of fundamental rights comprising precise limitations—not mere precepts or pious aspirations—upon the powers of government and capable of being enforced by the judiciary of the land.

I would suggest, if I may, that the Commission on Human Rights should draft a model Bill of Rights—somewhat on the lines of the American Bill of Rights and the Fundamental Rights embodied in the new Indian Constitution—for being written into the basic law of every Member State of the United Nations. I have myself drafted and annotated such a Bill of Rights in my book on *Fundamental Rights*.[1] The long experience of the United States attests to the fact that a code of fundamental rights placed under the protective wing of an impartial judiciary does afford significant help to the individual for maintaining his basic freedoms. As Chief Justice Charles Evans Hughes observed :—

> In our system, the individual finds security in his rights because he is entitled to the protection of tribunals that represent the capacity of the community for impartial judgment as free as possible from the passions of the moment and the demands of interest or prejudice.[2]

The Universal Declaration of Human Rights, as we have already observed, not only covers civil and political rights but also social and economic rights. I do realize that the promise of freedom and liberty to an individual will be meaningless if steps are not taken to better his economic conditions. But the mere embodiment of grandiloquent promises in a Declaration of Human Rights: that everyone has the right to work, the right to a standard of living adequate for health and well-being, the right to security in the event of unemployment, sickness, disability and old age, would not help the individual very much. They are worthy objectives to be kept in view by every civilized State and implemented to the farthest limits permitted by its financial and other resources. But of what use is it, one may ask, to make a declaration that everybody has the right to an adequate standard of living when a hungry man—who is

[1] M. RAMASWAMY : *Fundamental Rights :* Oxford University Press (1946).

[2] CHARLES E. HUGHES : *The Supreme Court of the United States :* Columbia University Lectures under the George Blumenthal Foundation, p. 241.

quite willing to work but who is not provided with work by the State—cannot even as a temporary privilege go to the nearest public treasury for a meal ticket which he can exchange for a modest meal at the nearest eating-house? If the financial resources of the community permit it, I should be the first to recommend that legislation to that end be taken up. But a mere promise of social security in a constitution, which cannot be properly implemented, would be as illusory as a munificent bequest under a pauper's will.

I would rather not place the social and economic needs of the individual in the category of rights but in the category of Directive Principles of State Policy which it would be the duty of the State, so far as it is practicable, to transform into live rights by suitable legislation. That is the way in which the New Constitution of India has dealt with this matter and that is also the way in which the New Irish Constitution has grappled with this difficult problem.

I would be the first to grant the premise that under modern conditions there is urgent need for a great deal of social and economic planning by the State to organize effectively its human and material resources in the larger interests of society. I would also grant the inevitability of a certain amount of interference with individual freedom in carrying such planning to fruition. But what I would not grant is the claim of the State to *carte blanche* to do what it pleases with the basic freedoms of the individual on the score that his economic well-being requires it. I would not deny the high importance of economic values in life. But to me the human values are even more important. An individual must be left with sufficient elbow-room for his personality to find scope for free development and free expression. An authoritarian *régime* which bans all criticism of its actions on the part of the citizen and which reduces him to a mere cog in a soulless machine called the State, I abhor.

You, perhaps, know the story of the great Greek philosopher Diogenes. When Alexander the Great went with his retinue to see Diogenes who was then living in a suburb of Corinth, he found him lying, sunning himself, in the court of the gymnasium. And when the monarch, greeting the philosopher, asked him if he wanted anything, "Yes," said Diogenes, "stand a little out of my sun."

And so much impressed was Alexander with the grandeur of that great man that he said to his followers, who were laughing and jesting about the philosopher as they were going away, "But verily, if I were not Alexander, I would be Diogenes."[3]

Freedom to lead one's own life is a precious privilege which no human being worth his salt can barter away even for the sake of economic security. There are many, I dare say, in this world who would rather be left alone to enjoy their frugal fare of bread and their share of the bounty of God's golden sunlight than accept all the comforts which an authoritarian *régime* might give by taking away their cherished liberty to lead their own lives.

[3] *Plutarch's Lives:* With an English Translation by BERNADOTTE PERRIN. (Vol. VII, p. 259.)

"Which among the Human Rights attracts you most," you may ask. Each man has his own individual preference. But I would unhesitatingly choose the freedom to think and express my thoughts. It is this freedom of inquiry which carries society forward to new heights of progress. Without it, society would bog down in superstitious ignorance. I should like, in this context, to quote the following words of Mr. Justice Robert H. Jackson of the United States Supreme Court in the recent case of *American Communications Association v. Douds.*[4]

> Our forefathers found the evil of free-thinking more to be endured than the evils of inquest or suppression. They gave the status of almost absolute individual rights to the outward means of expressing belief. I cannot believe that they left open a way for legislation to embarrass or impede the mere intellectual processes by which those expressions of belief are examined and formulated. This is not only because individual thinking presents no danger to society, but because thoughtful, bold and independent minds are essential to wise and considered self-government. Progress generally begins in skepticism about accepted truths. Intellectual freedom means the right to re-examine much that has been long taken for granted. A free man must be a reasoning man, and he must dare to doubt what a legislative or electoral majority may most passionately assert. The danger that citizens will think wrongly is serious, but less dangerous than atrophy from not thinking at all. Our Constitution relies on our electorate's complete ideological freedom to nourish independent and responsible intelligence and preserve our democracy from that submissiveness, timidity and herd-mindedness of the masses which would foster a tyranny of mediocrity. The priceless heritage of our society is the unrestricted constitutional right of each member to think as he will.

That great American Benjamin Franklin observed in one of his last letters :—

> God grant that not only the love of liberty, but a thorough knowledge of the rights of man may pervade all nations of the earth, so that a philosopher may set his foot anywhere on its surface and say, "This is my country."

I am sure the spirit of Benjamin Franklin is present with us here tonight to bid us Godspeed in the endeavour in which we, in common with the many thousands who are celebrating this solemn occasion all over the world, are engaged, to rekindle in our hearts that fellow-feeling and kindliness which God intended all his creatures to practise and foster in their daily lives. If we are true to this ideal, the birth of one World Government will, I hope, in God's infinite mercy, not be deferred for long.

M. RAMASWAMY

Caste in India: Its Nature, Function and Origins. By J. H. HUTTON. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 315 pp. 2nd Edition, 1951. Rs. 10/-)

We are glad to receive this second edition of a work first published in 1946 by the Cambridge University Press, London, of which an appreciative review by Dr. D. Gurumurti appeared in our July 1947 issue.

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[4] (1950) 339 U. S. 382 at p. 442.

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

In these days when so much is heard of the paper shortage it is interesting to find P. L. Bret, writing in *Unesco Courier* for January on "Paper, the Pretext," putting his finger on one of the obvious reasons—the "avalanche of imbecile publications and the sacrifice of quality to quantity." He sees hope of man being forced by circumstances to pay more heed "to the voice of reason and good taste." Authors are putting more effort on producing books that will sell than on turning out at break-pen speed several of inferior quality. He writes: "Surely it is remarkable that the sale of 'serious' books is going up, while the sale of light reading falls off." But it would be well to know what he would include under the "frivolity" which he foresees we must sacrifice "in order to safeguard education and science." There are works of the imagination, of fiction, of philosophy, of poetry, which can inspire and raise the whole tone of man's thinking. Such books must not be sacrificed to the need for economizing paper, or provided for only after the text-books required to make the world literate. What profit is there in making all men able to read the printed word, if they are to find there no nourishment for the heart as well as the imagination ?

"The World Religions One in Mysticism" by Sir John Stewart-Wallace, Chairman of the Executive Committee of the World Congress of Faiths, the leading article in the January *Hibbert Journal*, presents a convincing case for unity on the deeper levels of experience. Not only have Socrates and Plato, Plotinus and the Christian mystics, Bergson and Blake borne witness to higher avenues to truth than the intellect. Belief in a higher state of consciousness, attainable after a purificatory discipline, in which higher truths can be grasped, is found reflected in many languages and at different levels of culture, *e.g.*, *jhana* in Sanskrit, *dyana* in Pali, etc. Even primitive peoples, he declares, know of this state, the Zulus speaking of "opening the gates of distance" and the Red Indians of "divine awareness."

The essence of the mystics' message is oneness with God, which not only answers the atheist and the agnostic but also is fatal to theological exclusive claims.

> Is it not presumptuous with a blasphemous presumptuousness to say that the holy prophets, saints and seers of all the Faiths other than our own are heathen, shut out from the Light and from God ?...Are we not called on to join them in a holy *transcendence* of all separating creeds in the worship of the ONE... ?

Sir John Stewart-Wallace points to several evidences of the movement towards spiritual ONENESS, "to which the ever growing synthesis of science, philosophy and religion is but a step": the appearance in several countries of great laymen "and laymen have ever been the leaders of great religious

reform"; the translations which show convincingly the great scriptures of other faiths as "facets of the same gospel as the Sermon on the Mount"; and the many lay societies which are springing up throughout the world "to promote the spirit of fellowship and oneness in mankind, irrespective of class creed, colour or particular religious Faith," but through that essence of religion which is common to all faiths.

In Personalist Pamphlet No. 6, appropriately captioned "Sartre Resartus," Prof. George Catlin offers an affirmative philosophy which he calls "Essentialism" as a challenge to the assumptions of the Existentialism of Heidegger and Sartre, with its denial of objective moral values.

Essentialism, affirming that reality underlies and sustains the universe, defends the quest for what Marcus Aurelius called "something sure," for permanent values, for objective truth, for the existence of unity and order. Professor Catlin sees significance and insignificance as "*one of the most important of all distinctions made in lived experience.*" That which is significant for us is that which displays a pattern

> related to our activity, and peculiarly an indication of a permanent pattern of objective validity related to our own more permanent nature.

Our quest of patterns is warranted by the obvious "relation of cause and effect, which bear upon the success or failure of our activities." And he defends objective moral standards (impossible without permanent values) as directly apprehended "harmonious and significant patterns...which possibly may have heightened significance as part of the pattern of a larger whole or underlying substance of reality."

> The certain and coherent gives power and life, as Spinoza also argued as well as most of the religious leaders of mankind. In so far as it does indeed do this it has warrant in its effect as well as in its cause; and we have warrant, not in finding the certain or the patterned where it is not, but nevertheless in questing for it where it is.

We commented in these columns in February 1952 on the recently published report of a U. S. Senate Subcommittee on "Ethical Standards in Government." Excerpts from that Report appear in Round Table Pamphlet No. 709 of the University of Chicago, "Moral Standards and Government Corruption." The same pamphlet presents a radio discussion between Senator Paul H. Douglas, Chairman of that Subcommittee, Mr. John Nuveen, Jr., of Chicago and Prof. T. V. Smith of Syracuse University, from which additional points of interest emerge. Mr. Nuveen, for instance, felt that the people's neglect of their responsibility had brought about deterioration of government at the national level, and Senator Douglas conceded the interrelation between government and private standards, while stressing Confucius' belief that the example which public officials could set for others was their most important function, though an indirect one.

He considered the remedy to lie partly in more specific and stricter legislation, providing for dropping from Government service officials who allow themselves to be put under obligations, by accepting gifts, favours or offers of future employment, etc. But he put his finger on the real need when he said that what was needed was

> a greater sense of dedication and consecration all through society. We need to think of the interests of the whole and of the nation, not merely of our own selfish interests.